

A  
MIRROUR  
OF MERCY,  
AND THAT ON GODS  
PART AND MANS.

*Set out in two Parables,*

I. THE PENITENT  
CITIZEN,

O R,

MARY MAGDALENS  
CONVERSION, ON THAT PARABLE,  
LUKE 7. 40, 41, &c.

II. THE GOOD SAMARITAN,  
On that PARABLE, Luk 10. 30--38.

---

By *Nehemiah Rogers* Vicar of *Messing*  
in *Essex*, and one of the Prebendaries of the  
Cathedrall Church of *Ely*.

---

L O N D O N,

Printed by *G. M.* for *Edward Brewster*, and are to be sold at his  
Shop at the signe of the Bible on Fleet-Bridge, 1640.



A  
MIRROR  
OF MERCY

AND THAT ON GODS  
PART AND MANS

See on the 12th P. 17th

THE PENITENT  
CITIZEN

O R

STORY AND A LENS  
CONVERSION ON THAT PARABLE

IN THE GOOD SAMARITAN  
A Parable of Love

By the Rev. John V. ...  
in ... and one of the ... of the

Church of ...

GOBLEIAN

3 12 190

Printed ...  
at the ...

THE  
PENITENT  
CITIZEN,  
OR,  
MARY MAGDALENS  
CONVERSION,  
IN  
AN EXPOSITION

On that PARABLE, LUK. 7. 40,  
41, &c. *There was a certaine Creditor  
which had two Debtors, &c.*

---

By *Nebemiah Rogers*, Vicar of *Messing* in *Essex*,  
and one of the Prebendaries of the  
Cathedrall Church of *Ely*.

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*Inter curas maxima cura est refranare curiosos*, Aug. Ep. 56.

London printed by *G. M.* for *Edward Brewster*. and are  
to be sold at his shop at the signe of the Bible at  
*Fleet bridge*, 1640.

THE  
PENITENT  
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MARY MAGDALENS  
CONVERSION.

IN  
AN EXPOSITION

On that PARABLE, LUK. 7. 40.  
I. E. There was a certain creditor  
which had two Debtors, &c.

By Nicholas Rogers, Vicar of St. James in Essex,  
and one of the Prebendaries of the  
Cathedral Church of Ely.

First printed by G. J. for E. Smith, 1700.

London printed by G. J. for E. Smith, 1700.  
to be sold at his shop at the sign of the Bishop  
First single, 1700.



TO THE  
RIGHT VERTV-  
OVS AND TRVLY RELI-  
GIOVS GENTLE-WOMAN M<sup>rs</sup>.

*Jane Done*, eldest daughter of  
that worthy KNIGHT (and of blef-  
sed memory) *S. Iohn Done*, late  
of *Vikington* in *Cheeshire*  
deceased.

*Worthy Gentlewoman,*



He labours of many of  
GODS faithfull ser-  
vants (in all ages)  
have been commen-  
ded to the Church  
of God through the gracious hands

Epist. 140.

Exod. 15. 20

& 38. 8.

Judg. 4. 4.

2 Kings 22.

14.

2 Sam. 14.

4. & 20. 14.

of women. *S. Hierom* writes to many, as to *Salvina*, to *Faria*, to *Celantia*, *Marcellina*, *Asella*; most of his workes hee dedicates to *Eustochia* a noble and honourable Virgin. Which practise of his (in preferring that Sex) was objected against by some (as appears in one of his Epistles) but by him defended, and very justly: For however the honour of that Sexe was much blemished through Transgression, yet (with *Mary*) may the virtuous say, *He that is mighty hath magnified us*; not onely in vouchsafing that a woman should be his mother, when no mortall man was his Father (as *Hugo* speaketh) but likewise in endowing them with many excellent Gifts and Graces of his Spirit, as *Knowledge, Faith, Repentance, Zeale, Boldnesse,*



*Boldnesse, Humility, Patience, Charity, Curtesie* and *Constancy* in well doing (wherin they have many times excelled) leaving upon a perpetual record, their praise-worthy works for the serious imitation of men: directing withall the *Penmen* of holy *Scripture* to write *Epistles* to them (as *S. Iohn* to the *elect Lady*) yea to dedicate whole Books to their names (as that of *Ruth* and *Ester*) for their everlasting Honour,

Through your gentle hands I commend this poore peece of my studies to the world. It is not necessary that I should give it an account why I seeke so farre from home: GOD hath wrought my heart to love those that love him, and distance of place cannot abridge my duty: Withall this I

Judg. 13. 9.  
22, 23.  
2 Kings 4. 8,  
9.  
Matth. 15.  
22, 28.  
Luk. 24. 8, 9,  
11.  
Judg. 4. 21.  
Ester 8. 4.  
Act. 8. 3.  
& 9. 2. & 16  
13.  
Luk. 8. 3. &  
10. 39.

*The Epistle Dedicatory.*

would the world should know that  
I am one, amongst those many, who  
truly honour You for Your virtues:  
In testimonie whereof I make this  
*Dedication* to Your worthy name,  
which I beseech You to accept of,  
as an acknowledgement of that debt  
I owe, and the unfained desire I  
have of Your soules wellfare, for  
which the Prayers shall never bee  
wanting of him, who is

Obliged to serve

and honour You

*Nehemiah Rogers.*



## TO THE READER.



Have made my selfe thy Debtor by promise, and resolve upon a speedy payment (if God lend life:) Fishes wax scant at shore and (in such a case) it is not amisse to lanch forth into the deepe: God may so blesse our labours, that we may have cause to beckon to our Fellowes to come and helpe.

Thy former acceptance of those rude notes of mine upon some other Parables encourageth me to send thee these upon two other. I have given that liberty to my pen in the Presse (in respect of Quotation) which I held not fit to give my tongue in the Pulpit: It is an Exposition I intend, wherein I love to follow such sound Interpreters (both Antient and Moderne) as have gone before: Let not that offend thee. Who are disposed to carpe and cavill will picke matter to worke upon out of the best Bookes (Gods own not excepted) There are faults escaped the Presse, nor will Bookes be without them, whilst men have them; make no more then there are (thou shalt not need) mend those thou findest, and so (who knowes, but) the Booke may helpe to mend thee; how ever pray for him who is,

Thy Servant  
(if thou beest the Churches)  
Nehemiah Rogers.

### Errata in the Penitent Citizen.

Page 3. line 24. for He read She. p. 129. l. 11. for *inax* read *in*. p. 35. marg. vocabulum, r. vocabulum. p. 77. marg. for a iota, r. ab iota. p. 56. l. 13. for art r. act. p. 110. marg. emulationem, r. emulationem. p. 168. l. 31. for eying, r. lying. p. 106. l. 5. for wrought, r. wrot. Page 224. l. 10. for *1477* read *1477*.

### Errata in the Good Samaritane.

Page 57. lin. 20. for escaped of, read escaped the plague of. p. 136. l. 13. for miscenda, r. miscenda. p. 157. l. 34. for ipse r. ipsi. p. 164. l. 31. for *10* read *10*.

*TheText, Luke 7. Verse 40, 41, &c.*

*Verse 40.* And *Iesus* answering, said unto him, *Simon*, I have somewhat to say unto thee: And he saith, Master, say on.

41 There was a certaine Creditor, which had two Debtors: the one ought five hundred pence and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both, Tell me therefore, which of them will love him most?

43 *Simon* answered and said, I suppose that he to whom he forgave most: And hee said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto *Simon*, Seest thou this woman, I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but this woman, since the time I came in, hath not ceased to kisse my feet.

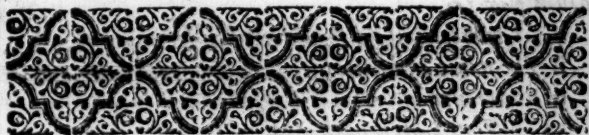
46 Mine head with oyle thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, who is this that forgiveth sinnes also.

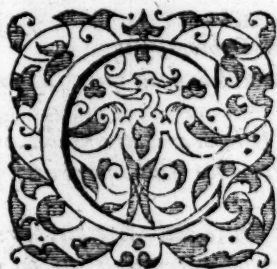
50 And he said to the woman, Thy Faith hath saved thee, goe in Peace.



A  
TABLE OF THE  
DOCTRINES AND OB-  
SERVATIONS COLLECTED  
and Prosecuted in this en-  
suing Exposition of that Para-  
ble, *Luk. 7. 40, 41, &c.*

VERSE 40.

I.



CHRIST much affected a *Doct.*  
parabolicall way of tea-  
ching. Pag. 9.

2.

The Heart hath a  
tongue in it. pa. 11.

3.

God hath an answer  
for the words of the  
minde, pag. 12.

4.

Sinners (not sinning  
presumptuously) are to be reprovved with the spirit of  
meeknesse, page 13.

5. It is lawfull sometimes to reprove by name, p. 16.

6. When



## The Table.

6. When our Brother sinnes, we should say somewhat to him, pag. 19.

7. Courteous usage should not hinder reproofe, p. 22.

8 The name and disposition are sometimes suitable, p. 25

9. Reverence and respect is due to Gods Prophets, p. 27

10. What Christ saith we should readily attend unto, page 31.

### VERS. 41.

*Doct.*

1. Borrowing and lending is a practise of long standing, page 36.

2. God is a Creditour, page 40.

3. Sinners are indebted Persons, page 44.

4. The elect before conversion are indebted with the wicked, pag. 50.

5. All are not alike indebted to the Lord, pag. 51.

### VERS. 42.

*Doct.*

1. Sinners are disabled Debtors, page 55.

2. Disabled debtors should be dealt mercifully with, pag. 61.

3. Remission of sinne is feisable and attaineable, p. 62.

4. Whom God forgives, hee fully forgives, page 67.

5. Remission is of free Grace and Mercie, page 71.

6. It is generall to all who cast themselves on Gods free mercy for it, page 78.

7. God forgiveth great debts, so well as small, page 81.

8. Who

# The Table.

8. Who owes least needs pardon, as well as he who owes most. pag. 83.

9. Who have beene beneficiall to us should be respect-  
ed of us, page 87.

10. The more kindnesse wee have received from any  
the more should they be endeared to us. pa. 91.

11. God is truly loved of all whose sins are pardoned,  
pa. 92.

12. All that love God doe not yet love him with the  
like degree of Love. pag. 97.

13. Who loves God most? is no unprofitable Question,  
pag. 103.

14. Love is Loves load-Stone, pag. 105.

15. After the Judgement is rightly informed, Sen-  
tence may be passed, pag. 108.

## VERSE 43.

1. A wise Reproofe is not in vaine to an honest heart.  
page 110.

Doct.

2. The truth must be told, page. 113.

3. The more mercy in the Forgiwer, the greater Love  
(as may be supposed) is in the Forgiven, pag. 122.

4. The truth should be received, whosoever brings it, pa.  
125.

5. There is place for praise as well as for reproofe, p. 129

## VERSE 44.

1. Upon our turning to God, God will turn to us. p. 132.

Doct.

2. Sorrow is often silent, pag. 135.

3. The

*The Table.*

3. The deperment of a true Penitent, is worsh our observing, pag. 37.
4. It is lawfull to behold a woman, pag. 40.
5. Not onely the guilt of sinne, but the staine of it is done away by true Repentance, pag. 44.
6. The best women are best worthy seeing, pag. 146.
7. By weake instruments, God confounds the wisdom of the wise, pag. 147.
8. Circumstantiall omissions in the entertainment of our friends may forfeit much of our thanks, pag. 151.
9. Christianity is no enemy to curtesie, pag. 155.
10. Things (in themselves lawfull) superstitionly abused may not withstanding such abuse be used lawfully pag. 157.
11. The lowest member of the body may not be despised pag. 161.
12. Where sinne is truly repented it is lamented, pag. 166.
13. The greatnesse of sinne should be answered with the greatnesse of sorrow, pag. 177.
14. What hath beene abused in the service of sinne, true Repentance converts to the service of God, page 181.
15. The best ornament is not thought too good for Christ by a true Penitent, p. 182.

*VERSE 45.*

*Doct.*

1. The signes of true affection may not be forgotten, p. 184.
2. Whoso loves Christ will kisse the Feet of Christ, pag. 186.

*Vers.*

*The Table.*

**VERSE 46.**

1. God allows both for necessity and delight, p. 191.
2. Mirrh at Feasts is allowable, pag. 191.
3. Love is liberall of the best it hath, pag. 198.

*Doct.*

**VERS. 47.**

1. Doctrines delivered should bee well grounded and aptly inferred, pag. 201.
2. Christs word is sufficient confirmation of Doctrine pag. 202.
3. Incontinency of life is accompanied with other sins p. 204.
4. Grievous sinners upon Repentance shall find mercie, p. 208.
5. A prooffe from the effect is very demonstrative, p. 215
6. Love of Christ is a sure signe that sin is remitted, pag. 216.
7. Loving much, argues much received, pag. 219.
8. Proportionable to that assurance which we have of Remission by Christ will be that love we beare to Christ, pag. 220.

*Doct.*

**VERS. 48.**

1. The power of Absolution belongs unto Christ, pa. 223.
2. It is not enough that our sins are pardoned in Heaven, but the Assurance thereof in our owne consciences should be sought after, pag. 229.

*Doct.*

*Vers. 49.*

*The Table.*

**VER. 49.**

*Doct.*

1. Christ was sociable, pag. 233.
2. Those that dip in the same dish with us are sometimes enemies unto us, pag. 246.
3. Sinners are worse with them without, pag. 273.
4. The thoughts of the heart are knowne to Christ, pag. 240.

**VERSE 50.**

*Doct.*

1. Who so are absolved by Christ are dismissed the Court, pag. 253.
2. The true and believing Penitent even in this life is saved, pag. 256.
3. Faith, Hope, Charity and other Graces are concomitants, pag. 258.
4. Who so would be justified and saved must have a Faith of their owne, pag. 261.
5. More is required of a Christian then bare believing, pag. 265.
6. Peace of Conscience is the fruit of Iustification by Faith, pag. 271.



*A briefe view of the Method observed  
of the Creditour and his two*

The words of the *Author* of the ensuing *Parable* [see]

The *Preface*, ver. 40. and therein

The words of our *Saviour* to *Simō*, containing

The *Occasion* of propounding it, which was a *Question* made secretly

An *Excitation* to *Attention*, and there

A *Replication* made by *Simon*, where

The *Person* nominated

Our *Saviours* purpose

A *reverend Appellation*

His *submisſe* and ready

A *Creditour* who is described,

By his *Parties* whom it did concerne, viz.

And his two *Debtors* described,

The *Thing* demanded

The *Ground* of that demand

By the *Debtors* themselves

By their *owne* confession

By the *Author* of the *Parable*

The *Quere* made, wherein,

*Simons* Sentence or Opinion [I suppose he, &c.]

Our *Saviours* approbation [Thou haſt rightly judged]

His *Act* or motion, He turned

The *Object* or *Person* [To the woman]

An *Interrogation*, v. 44 where

An *Expoſtulation*, v. 44-47. which hath in it

By who, he ſaid For who, thy fins

The *perſons*, they that ſat, &c.

The *Excepiō* ther at taken, v. 49. where

The *iracundie*, who is this, &c.

A certificate ſhewing

A *Paſſport* preſcribing

The *Parable* it ſelfe, v. 41, &c. containing,

The *morall* or *Application*, v. 44, 45, 46, &c. where our *Saviours*,

Speech & that

To the woman, ver. 48, &c. declaring,

Her *Abſolutiō*, v. 48 49. & in it

Her *diſmiſſion*, v. 50. wherein

In this *Parable*, Luk. 7. 40. 41, &c. We have conſiderable.



7. 11

THE  
PENITENT  
CITIZEN:  
O R,  
Mary Magdalens  
Conversion.

LUKE 7. VER. 40, 41, &c.

*And Iesus answering said unto him, Simon, I have  
somewhat to say unto thee, and he saith, Master say on.  
There was a certaine Creditor which had two debtors,  
&c.*



Our Saviour being invited by a Pha-  
risee to eate meat; honoured the  
Inviter with his blessed presence,  
he went into his house and sate down  
to meate, (saith the Text.) Not for  
any pleasure that he took in the dis-  
shes (for what was that to him  
who began his work in a whole  
Lent of daies?) but that he might  
doe his Fathers will, which was his *meate and drinke*,

B

Iob.

D. Hall Cont.  
in Nov. Test.  
lib. 3. p. 73.

*John 4. 34.* and for the benefit of his so winning a conversation, who comming downe from Heaven, did not only frame himselfe to our nature, but being on Earth, c mplyed himselfe to the severall dispositions of men, *becomming all things to all, that he might win some.*

Whilst our Saviour late at meate, A very memorable passage fell out in the Conversion and publike remission of a sinner, led in with a note of wonder, *verse 37. Behold a woman in the City, &c*

To heare of a true Convert is both *Good* nowes and *Great*: A greater work it is to Convert, then to Create, should we put into the one hand of God the World creted, and into his other hand a soule converted; the glory of this hand would be the greater. If at our Creation *David* falls a wondering, *Surely I am fearfully, and wonderfully made,* much more should we admire the work of our *spirituall* Regeneration and Conversion.

Every Penitent may justly be brought in with a shout; this by an eminence; whose Change in the order and disposition of her life, was farre more strange then the Returne of that Prodigall in the Parable, who yet went very farre, as there we reade.

He was urged and driven thereto with the stormes of affliction and distresse; Need. Impatient hunger, and a base service, did beate him back; But this Woman enjoying the morrow as to day, and every day solemnizing (as it were) the Coronation of her sinfull pleasures, in the height of glory, when she might have vied with the Summer-beanes in pride and glittering: Then (like the King of *Nimrod*) to arise from this her throne, and lay aside those robes of her delights, and to cover her selfe in a wave of salt and bitter-teares (as with sackcloth.) And (sitting downe in the ashes of her sorrow) to proclaim a perpetuall Fast from sin; why, this (in mortall eyes) if ever any thing were strange, was even strangely wonderfull and full of admiration.

Should we but cast our eyes on each Particular Circumstance

Luke 15.

Jonah 3.

stances of her Faith and Repentance, as we have them related in the Text, we should find them worthy our best consideration.

First, she was a woman by Sex, and so the weaker vessel, 1 Pet. 3.

Secondly, a woman in the City (whether Naim or Jerusalem, it much matters not) a place usually supplied with more variety of temptations then ordinarily the solitary and still Countrey: and might be rubbs in her way and hinderances to her Conversion.

Thirdly, a woman in the City that was a Sinner, one infamously dissolute, and obdured in a notorious trade of evil. Now that such an one, should presume to come to a Pharisees house, a place of an awfull and severe presence; and at such a Time, when there was a Feast whereat Christ was present, who was purity it selfe. And after such a manner, in a kind (as it may seeme) of importunate unmannerlinesse (unwontedly incident to a womans condition) to thrust in, and then lay hold upon her Saviour; why these, every one severally were pregnant Circumstances of a most extraordinary representation of a rare Faith in so young a Convert.

Nor do the other Circumstances of her Repentance, deserve any lesse accent of admiration; She having found her Jesus, shewes the true remorse of her heart in six particulars.

First, in her Humility; she takes her stand at the feet of Christ, esteeming the lowest place too good for her, so vile an object.

Secondly, Bashfulness and shame; she doth not boldly face Christ, but gets behind him; being conscious of her sin, which thus placed her deservedly.

Thirdly, Sorrow; The Rock is now turned into a water-pool, and the flint into a river of waters: she weepes, and in such abundance, as that she washeth Christs feet with those streames of Penitence.

Fourthly, Revenge; That haire which shee had so



often gently combed, and cunningly broydered against the glasse, and then spread forth as a net to catch her amorous Companions withall, she now imployes in the wiping those Feet, which she had with her teares washed.

Fifthly, *Love*; manifested in kissing Christs Feet, acknowledging thereby that she tasted of the Comfort that was in him. O how gladly will one that hath escaped drowning kisse the shoare!

Sixtly, *Bounty*; she powres a pretious and costly ointment upon those Feet she had thus wash't, and kissed: Every way she approved her selfe a *perfect Penitent*. And therefore no marvell (the great prize comming) if the Trumpets sound; the newes of this rare Convert is proclaimed with an *Ecce, Behold a woman*.

All this did *Simon* the Master of the Feast behold, but yet a squint; none stood so much upon the termes of their owne rightconesse, as the *Pharisees*; nor did any more scornfully disdain the company of a person infamous, then did they. This *Pharisee* (though of the better sort, as we may conceit in that he invited such a guest as *Jesus*) did strongly favour of the leaven of his Profession; for where he should have admired Christs Mercy, he questions his Calling; Before this he judged him a *Prophet*; now he questions whether he were so much: *were this man a Prophet he would surely know what manner of Woman this is that toucheth him, for she is a sinner, q.d.* I thought I had invited a Prophet to my house, but I see he is none. He is no Prophet who is ignorant of the life of one so vicious comming so neare him as to touch him. But of the vicious life of this woman who toucheth him and washeth his feet he is altogether ignorant: It cannot be therefore that he is what I took him to be. The *Proposition* he takes for granted, 1 *King*. 14. 6. 2 *King*. I. 3. 2 *King*. 5. 26, which yet is not true; for every Prophet, knew not every thing, no, nor did the best Prophet ever know all things; their knowledge reacheth onely so farre as it shall please God to extend it, See 2 *King*. 4. 27. &c. 2. *ver*. 3. 4.

The

The *Assumption* he thus makes good, did he know how vicious a woman this is, he would not suffer her to come behind him and wash his feet, &c. But this he suffers willingly, therefore he (questionlesse) is ignorant what she is.

Our Blessed Saviour well perceiving *Simons* error to arise out of *Ignorance* or weake *mistaking*, and not proceeding from a malicious spirit (as did other *Objections* made by some of his fellow *Pharisees*) Returns a *Convulsive Answer* by way of *Parable*, telling him of a certaine *Creditor* which had two debtors: wherein he doth first vindicate himselfe, and make it evident to *Simon*, that he knew both this womans *life* and *heart*, and so was a *Prophet*, yea and more then so. Secondly, defends this woman, proving that she was not now what she had beene, nor as he conceived her to be. For she was changed from what she was, and therefore not to be censured for that she is not.

In which *Parable*, we have First, the Prologue or *preface* to it, v. 40. Secondly, the *Parable* it selfe, to be considered, v. 41. --- 50.

The *Parable* is prefac'd, Fi st with the words of the *Evangelist* to us, [*And Iesus answering said,*] And Secondly, with our blessed Saviours wordes unto *Simon*, [*I have somewhat to say unto thee, &c.*]

The wordes of the *Evangelist* to us, acquaint us both with the *Author* and the *Occasion*.

The *Author* of the ensuing *Parable*, is *Iesus*, A *Prophet* mighty both in word and deed, (however *Simon* esteemed him to be.)

The *Occasion* was, the *Objection* that *Simon* made within himselfe, upon the ground you heard before; His Heart made the *Question*, and Christ makes *Answer* to it.

The wordes of our *Saviour* to *Simon* conteyne in them; An *Excitation* of *Simon* to *Attention*, [*Simon I have somewhat to say unto thee,*] To which is added the *Replication* that *Simon* made to Christ, [*Master say on,*]

In the *Former* we have considerable; 1. The *Person* nominated [*Simon.*] 2. The *Purpose* or *Intent* of our blessed Saviour specified, [*I have somewhat to say unto thee.*]

In the *Latter*, we may take notice, First of the *Reverend Appellation* given by *Simon* to our Saviour, [*Master.*] Secondly, of his *Submissive obedience*, and ready attention, [*Say on*]

The *Parable* it self followes, from, *vers. 41.* to the end. Where more particularly consider we, First, the *Allegoricall narration.* [*There was a certaine Creditor, &c. vers. 41.—44.*] Secondly, The *Morall* or *Application.* [*And he turned to the Woeman, and said, &c. vers. 44, &c.*]

In the *Narration* we have, First a *case propounded*, *vers. 42.* And then *resolved* and *determined*, *v 43.*

In the *Propounding part*, we have First, A *Relation* made of the *parties* whom the *case* concernes, *vers. 41* Secondly, a *Quere* made upon it, *vers. 42.*

The *Parties* are, A *Creditor* and his two *Debtors*: The *Creditor* is described to us, First in *Generall*, he was a *certaine Usurer*, (for so the word is.) Secondly, by his *Practise* or *dealing* with these his *Debtors* in particular, [*hee frankly forgave them both.*]

The *Debtors* are set forth, First by their *Number*; [*Two,*] Secondly, By their *Condition*, which is to be considered; First, As it was *Alike*, and that in two things; 1. *Both* were *indebted.* 2ly. *Both* were *forgiven.* Secondly, as it was *Unlike*, and that in two things. 1. One ought a *greater summe* then the other. 2. That one *loved more* then the other.

The *Quere* made upon this *Relation*, we have in those wordes, [*Tell me therefore, &c. vers. 42.*] Wherein consider we, First, the *Demand* made, [*Tell me.*] Secondly the *Ground thereof*, [*Therefore.*] It being as hath bin related to thee.

This *Case* being thus *Propounded*, is *Resolved* and *determined*.

terminated, *vers. 43.* [*Simon answered and said,*] Wherein we have considerable, First, *Simons Sentence*, [*I suppose he to whom he forgave most.*] Secondly, our Saviours approbation of it, [*thou hast rightly judged.*]

The Application followes, *vers. 44.* to the end. Wherein observe we First, the *Posture* our Saviour used. Secondly, the *Speech* our Saviour made.

Our Saviours *Posture* is layed downe in these wordes, [*And he turned to the woeman,*] Where first his *Action*, Secondly, the *Object* must be considered.

Our Saviours *Speech* is directed, First, to *Simon*. Then unto the *Woeman*. To *Simon*, *vers. 44.*---48. And it containeth in it, First, an *Interrogation* or *Question*. [*Seest thou this woeman?*] Secondly, an *Expostulation* with *Simon* about what had formerly passed, [*I entred into thy house, &c.*]

In the *Interrogation*, there is first a *Duty* imposed, [*seest thou,*] i.e. Behold her better, see her Conversation and behaviour. 2. The *Person* on whom this duty is imposed [*Thou*] who holdest thy selfe to be more righteous and just then she.

In the *Expostulation* made with *Simon*, we have first a *Preference*, *vers. 44, 45, 46.* Secondly an *Inference*, *vers. 47.*

The *Preference* hath in it, First, a *Reprehension* of *Simon* for his defects; Secondly, a *Commendation* of the *Woeman* for her respects. And these are layed downe *Antithetically*; the one by way of opposition to the other, for the better illustration.

*Simons defects* for which he was reprooved were three. 1. Against *Civility*, he gave him noe water for his feete. 2. Against *Charity*, he gave Christ noe kisse. 3. Against *Hospitality*, he annointed not his head with oyle, yet Invited him to a feast.

The *Woemans respects* were scene in supplying all these wants, 1. The want of water she supplies with her *Tears*. 2. In stead of kissing his cheek or lips, shee

kisseth Christs Feet; (the lowest member of his body.)  
3. In stead of annoynting his head, shee powrs her  
oyntment upon his feet, which before she had washt, and  
kisset.

Next our Saviour directs his *speech* unto the *woman*,  
[*And he said to her, vers. 4<sup>3</sup>, 49, 50.*] Wherein we have  
1. Her *Absolution*, *vers. 48, 49.* 2. Her *Dismission*,  
*vers. 50.*

In the *Former* we have, First, the *Sentence given*. And  
in it consider. 1. By whom: [*hee said.*] 2. To whom,  
*Thy. sinnes, &c.* Secondly, *Offence* thereat taken,  
*vers. 49.* Where the *Persons* that are *Offended*, *They*  
*that sate at meate,* 2. The *Ground* of it, and that was  
their *Ignorance* of Christ and his office, [*Who is this;*  
*&c.*]

In the *Latter*, the *womans dismissal*, *vers 50.* We  
have mention made, first of the *Instrumentall cause* of  
her justification, [*Thy faith hath saved thee.*] 2. Of the  
*Effect*, [*Goe in peace.*]

*Parables*, (like *Trees*,) have in them both *Barke*,  
and *Tree*. It is not Gods minde that we should sticke  
in the *Barke*, or outward letter, but endeavour the  
mysticall and more noble sense. Who (then) this  
*Creditor* is; and who these *Debtors* are, and what that  
*Debt* is which was owing, and forgiven; would be  
briefly knowne.

The *Creditor* is, *God almighty*, so he is compared in  
other places, as *Math. 18. 24.* Our Saviour expoundeth  
this himselfe, *vers. 35.* And in the application of the *Pa-*  
*rabole* he doth the like.

The *Debtors* here spoken of, were *Simon the Pharisee*  
and this *Woman*, who had beene a notorious and loose  
liver. But more generally, *All mankind* under these two  
are comprised, even the whole Posterity of *Adam*; es-  
pecially such as are within the *Pale* of the Church, and  
professe Gods truth. All of us are Debtors to the Lord,  
yet one more deepe then another, in respect of *Actual*  
*transgression*,

Creditor ille  
Demos est. in cu-  
jus albo omni-  
um mortalium  
continentur no-  
mina. Aret in  
loc.  
Adumbratur per  
hos Simon et  
mulier illa pec-  
catrix duobus  
vero totum ge-  
nus humanum  
equo nemo quis-  
quam solvendo  
existit, quia vis  
ratione peccati  
affusis unus  
altero plus de-  
betur. Muthes in  
loc.



transgression, and breach of his Law.

Our *Sinnes* are our *Debts*; which *Debt* no man is of himselfe able to pay: onely *Remission* can discharge and free us from it; and this we doe obtaine through the mercy of God in Christ. These with other Particulars in the *Parable*; shall be further opened and explained in the prosecution. Wee now looke backe againe upon the parts; and so first begin we with the *Preface*.

[And Iesus answering said unto him.]

These are the wordes of the *Evangelist* to us; yet indited by the Spirit, (as was all other *Scripture*;) and so no lesse to be esteemed Gods, then that which followes; albeit they were not spoken immediately from Christs owne mouth. They acquaint us with the *Author* of the ensuing *Parable*, together with the *Occasion*. The *Author* was Iesus.

[And Iesus said unto him.]

Our Saviour much affected this Parabolicall way of teaching, the Reasons I have acquainted you withall, on some other *Parables*, one or two here shall suffice to give, why our Saviour so ordinarily opened his mouth in *Parables*.

First, he used this kind of teaching (then much in use in the place he taught) for the better *Instruction* of the simple, with whom a *Parable* doth often more prevaile then a *Sillogisme*. Thus *Marke* 4 33. It is said that with many such *Parables* spake he the Word unto the people, as they were able to beare it. Saint *Matthew* numbers seven, *Chap.* 13. at the same time delivered. Saint *Marke* adds further, that without a *Parable* he spake not unto them; Endeavouring to help the *Soule* by the *Body*, the *Understanding* by the *Sense*, and by earthly *Objects* to raise up our soules to heavenly *Meditations*.

*Debitum quid est nisi peccatum &c. Aug. de verb. Dom. c. 28.*

Text.

Text.

True convert  
on Luk. 15.

11.

*Familiale est Syriis, & maxime Palestinis, ad omnem sermonem suum Parabolis jungere, ut quod per simplex preceptum teneri ab auditoribus non potest, per similitudinem exempli teneatur.* Her. in *Math.* 18 & *Clem. Alex. l. 5. Strom. Lege Chrysolog. Ser. 96. Arist. lib. 3. de anima. text.*

Secondly, 39.



Innata nobis  
via est ut a no-  
rioribus ad mi-  
nus nota vobis  
progrediamur.  
Arist. in lib. 1.  
Phy. c. 1.

Obscura & dif-  
ficilla in Scrip-  
tura magna in-  
genia exercent,  
& somnum osci-  
tantiam, dese-  
cutiunt, ut ad  
fructum intelli-  
gentie perveni-  
ant. Aug. in  
Psal 140.

Vse.

Mat. 13,  
Celorum regnū  
idcirco terrenis  
rebus simile di-  
citur, ut ex his  
que animus no-  
vit, surgat ad  
incognita, que  
non novit. Qua-  
tenus exemplo  
visibilium, se  
ad invisibilia  
rapiat & per  
ea que visu di-  
dicit, quasi con-  
fricata inca-  
lescat. &c.

Greg. Hom. 11.  
in Evang.

Text.

Secondly, for the better *stirring up of the affections*, and quickning the attention of the willing. Truthes are conveyed to the Understanding with the more delight in *Parables*; and make a willing mind more inquisitive after knowledge. Thus an edge was set upon the desires of the *Disciples* by *Parables*; they come to their Master, and desire him to acquaint them further with *the mysteries of the Kingdome*.

Thirdly, he used this Method, for the better *Conviction of the Impenitent and Obstinate*. So *Mat. 21. 41*. They are enforced to passe their own sentence: and *Simon* here is fetcht in, ere he be aware and made to passe sentence against himselfe, for her, whom he before condemned.

Let us delight in reading of these *Parables* and studying of them. God hath furnished his Word with many, even with so many as there are weeks in the yeere (as some observe.) How willing is Christ to bring us unto Heaven who thus useth the help of Art for that end, and speaks to us in such a Dialect, of the *Mysteries* of his Kingdome as we may best understand? We know what sowing seed is; such a thing is the Kingdome of Heaven; what a Pearle is, what a Treasure, what a graine of Mustard seed, what Leaven, &c. Why the Kingdome of Heaven (saith Christ) is like to these. In the sight and use of these earthly things raise up your thoughts. Of this see more on the Parable of the *Lost sheep*, *Luk. 15. 3*, and on *The good Samaritan*, *Luke 10. 30*.

*Answering*. Here the Evangelist acquaints us with the Occasion of propounding the ensuing Parable, which was a *Question or doubt* before arising in the mind of *Simon*; so we read in the foregoing verse, *Simon said within himselfe*. Now he answers, *non a verbis sed ad cogitationes, quas in Pharisai animo prospexerat*, (saith *Maldonat*) not to the words, (for we read not that the Pharisee said any thing at all) but to the thoughts of his heart Christ answered: *Audivit enim Dominus Pharisaeum cogitantem*, saith *Saint Austin*. So then

The

*The heart hath a Tongue.* Thoughts are λογισμοὶ ἀνθρώπων, the words of the mind; what we think we speake.

Thus we speake to God, as did *Hannah*, 1 Sam. I. 13. So did *Moses*, *Exod.* 14. 15.

And to our selves, *Psal.* 10. 6, 11, 13. & 14. 1. & 53 1. *Eccles.* 2. 15. *Mat.* 3. 9. & 4. 48. *Luke* 16. 3. *Rom.* 10. 16.

Make Conscience of Thoughts, as well as of your words, and what you are ashamed to speake be ashamed to think. They onely want a Shape, to be audible to Others, which the Tongue gives them: Could men know them, and convince them, they should be no lesse liable to censure, then if they came forth clothed with words: God knowes them, and judgeth of them accordingly; yea he knowes them and understands their language better then our selves. *Dent.* 31. 21. *Saint Austin* speaking unto God saith thus, *Intus iu eras & ego foris*, Thou wert within and I was without, thou knewest my secret thoughts when I my selfe was ignorant of their meaning. Give no way to wicked ones; think it not lawfull to range in conceit upon any folly or lust. Play not with the diuell in Imagination (as *Gregory* saith some do) for this kind of sport is an unlawfull game. After that the *Frogs of Egypt* have got into the chambers of your hearts, the *Caterpillars of Egypt* will soone destroy the fruit of your land. Be we more abundant in *Good ones*; make pretious account of them with *David*, *Psal.* 94. 19. They are *Good Companions*; whence it is that God speaking of his Commandements, *Dent.* 6. 6, 7. & 11. 19. saith, *They shall be in thy heart, and thou shalt speake of them when thou sittest in thy house, and when thou walkest by the way; when thou lyesst downe, and when thou risest up.* Now this speaking and talking is not onely (though principally) to be understood of outward conference with others, (for many a man walkes alone, and lyes alone, &c.) But also of talking with our selves, according to that of *Salomon*, *Prov.* 6. 22. *When thou awakest it shall talke with thee*, that is, when thou and it are alone, it shall

*Doct.*

*Vse.*

*Quicquid* pu-  
det dicere, pu-  
deat & cogi-  
tare. Hier. in  
Epist. ad De-  
metriadem.

*Aug. Confess.*  
lib. 10. c. 27.

*Jer.* 4. 15.

*Quum* repro-  
batorum menti-  
bus occasio per-  
petrandi pecca-  
ri deest, deside-  
riorum cogita-  
tiones eorum  
coraibus nulla-  
tenus desunt: &  
quum non sem-  
per Diabolus  
sequuntur in  
oere, va de ta-  
men se illi alli-  
gant in cogita-  
tione. Greg.  
mor. 14.

*Si* quid cogita-  
verit, citò ad-  
parebit: conver-  
santibus bene  
cogitata si ex-  
cidunt non occi-  
dunt. Seneca  
in Proverbis

shall teach thee, and find: thee good discourse; this should make us count good thoughts pretious.

*Doct.*

Secondly, Observe, *God hath an Answer for the words of the Minde as well as for the words of the Mouth.* The very Thoughts of our hearts expect to have met withall, *Mat. 9.3,4 & 12.25; Luke 5.22. & 6.8. & 11.17. & 24.38.*

*Vse 1.*

*Pro. 10.17.*

It is a poore peece of pollicie to come before the Lord, as *Jeroboams* wife did, disguised: Who will say what they thinke? with what a deale of faire pretence do men cover their hypocrisie and guile of spirit? Yet God hath a Candle that gives light into all the Bowells of the belly; he hath no need that any man should testifie of man, for he knowes what is within man, *Ioh. 2.24.* And he hath fitted his Word, and framed it of purpose (by his All-seeing Spirit) that it may discover what is hid, and converse secretly in the bosomes of men, *Heb. 4. verse 12.* daily experience maketh this good.

*1 Cor. 14.15.*

Whilst the Word is Preaching it doth so ransacke the heart, that such as heare it cannot but be perswaded the Minister is acquainted with their sins, and that he aims at them; Willfully, being ignorant of this, that the Word will search them, though the Minister never saw their faces. The Bow is drawne at an adventure by our hand; It is God that guides the flight into *Abahs* bosome; he answers you according to the Idolls in your hearts, *Ezek. 14.4.* When you come to a Sermon know you come to a narrow Searcher, which will tell you of your Adulteries, Oppressions, &c. And reveale unto you (as *Elisba* did to the King of *Israel*) whatsoever is done privily in your private chamber.

*Vse 2.*

And it may encourage humble Christians to rest on the Word for answer to those doubts they are not willing to make knowne. Hardly can there be an Objection in a mans mind, but, if he constantly attend to the Word, it will meet with it. How often hath the Lord met with the secret Objections of our soules before we were aware?

And

And guided the Tongue of his servants to the very point that troubled us? God can strangely be our Physician; and yet no creature know our disease. But this is not spoken as if men should repress or smother doubts; for if the Lord doth not answer otherwise, we are to propound them to the Wise and Learned, who are able to resolve us.

We now come to the words of our Saviour to *Simon*; which are very insinuating: He windes into his Affections, in naming of him so lovingly; and prepares his Attention in craving Audience. *Simon* must be answered; and reproved for the thoughts of his heart; yet not in Judgement (as the obstinate and malicious were,) but in Mercy, in a gentle convictive way. He comes not on him as the *Syrians* did on *Gilead*, *Amis* 1.3. threshing him with a flayle of yron; nor scourging him (as *Rehoboam* threatned to scourge *Israel*) with Scorpions, 2 *Chron.* 10. 11. but with all meeknesse and moderation of spirit according to the nature of his error, knowing it to be through ignorance and weaknesse. From his Example learne we

To answer our Brother (not sinning presumptuously) with the spirit of meeknesse.

So exhorts the Apostle, *Gal.* 6. 1. If any be fallen into any fault, (i.e. through infirmity) yet that are spiritual restore such a one in the spirit of meeknesse. Looke as Chyrurgions and Bone-setters (for to them the Apostle doth allude) in restoring and setting right a dislocated joynt, doe it with all the tendernesse that may be, so tenderly shoud we go about this businesse of Reprehension, having to do with a weak and flexible delinquent.

Upon which words of the Apostle, *Martin Luther*, though his spirit were as the spirit of *Elias*; fiery, and vehement, (the hottest burning Taper that ever yet shined in the Church of *Germanie*;) delivers and commendeth this Doctrine to our wisest Considerations, in as much as the

Doct.

Nibil probat spirituales virum, sicut peccati alieni irascitio: quum liberationem ejus potius quam insultationem, potiusq. auxilia, quam convitia meditatur. Et quantum facultas tribuitur accipit. Aug. (sur. Epist. ad Galat.

the contrary hereunto favours too much of that Popish racking and tormenting of the consciences of men, for every small offence committed, and too little of that Spirit of Christ, by the Apostle there commended; which (not in the zeale of severe Justice, but) in lenity and mildnesse lifteth up them that be fallen, and gently restoreth that which is decayed, either through the deceit of Satan, or the weaknesse of sinfull flesh.

And as there were some in his daies (of whom he there complains) so are there in ours, who when they should refresh and comfort thiristic consciences, they give them gall to drink, as *Dauids* enemies did him, and the Jewes Christ.

Their Reprooves are like the thoughts of jealousie, *Cant.* 8. Implacable and Cruell, as the Grave; and under the cloake of friendly Reproofe they cast forth their flames and brands of consuming heate, as if that *Mars* and *Saturne* were in some fiery conjunction over their tongues.

I would not be mistaken, as if hereby I would insinuate, that alwaies milde, and gentle Reproofe is to be used; Sharp Reproofe hath his place also, and is as necessary and fruitfull as the other, (being done with discretion and regard) *1 Cor.* 4. 21. *1 Cor.* 13. 10. Those *evill Beasts* and *Slow-bellies* the *Cretians*, (who were alwaies lyars) are to be reprovved sharply, (or cuttingly as the word signifies.) *Tit.* 1. 13. Thus did our Saviour at other times Reproove. He called *Herod Fox*, and the *Master* of the *Synagogue*, *Hypocrite*: and the *Scribes* and *Pharisees*, *Vipers* and the *sonnes of the devill*. Saint *Steven* calls the Jewes *Traytors* and *Murderers*. And Saint *Paul* the *Galathians*, *Sots* and *Fooles*. But such cutting Reprooves are for rotten Sinners: a weake Dose will but stirre up and anger their ill humours, not purge them away: there must be thundering, and a tempest of words, where sins are crying: Gods Word must be as the fire, and Hammer to breake the stone: But having to  
deale

*Qui blando  
verbo castiga-  
tus non corri-  
gitur, acriter  
necesse est ar-  
guatur: cum  
dolore sunt ab-  
scindenda que  
leniter sanari  
non possunt.  
Ibid. de Sum:  
bono.*

*Interius.*

*Luke* 13. 32.

16. 15.

*Mat.* 23. 13.

*Acts* 7. 52.

*Jer.* 23. 9.



deale with more flexible dispositions; (and for infirmities and frailties) we must observe another method, after our Saviours owne example; who finding the Jewes to buy and sell in his Fathers Temple, for the first time, reprovved them mildly, *Ioh. 2.16.* but finding them presumptuously to transgresse a second time, he said (not as before, you have made my Fathers house a house of Merchandize, but) you have made it a Den of Thieves, *Mat. 21.13.*

And yet withall, as the likenesse of Amber came out of that fire that compassed the cloud, *Exek. 1.4.* So should love shine out of this fire of zeale, which we bring with us to consume the black cloud of sin: If true Love have not a part in this Scene, we doe but act a Tragedy; and with *Hazael* under pretence of easing *Benhadad*, we do but stifle our Brother with a thick cloth dipt in water, *2 Kings 8.15.*

Should we come upon our Brother in Heat and Choler, as *Eliab* came on *David*, *1 Sam. 17.* we should at best but do what the Jewes blasphemously charged Christ withall, cast out *Satan* by *Satan*, nor will these harsh and galling reprehensions ever work kindly on a tender disposition. *The wrath of man (saith S. James) worketh not the righteousness of God.* A furious and rayling reprehension doth never to perswade a man as to bring him to God or goodnesse.

James 1.18.

It was not the heat, but coole of the day, when God came with a Reproofe to *Adam*: It was a still and milde voice, wherein God appeared to *Elijah*. And as Saint *Hierom* speakes, *Christus non fulminans & tonans, sed in presepia vagiens, & tacens in cruce salvavit humanum genus.* A gentle fire (they say) makes the best distilled waters.

Hier. ad Throp.

Never let my tongue enter into their rest, who repose themselves with *Shimei* in *Bahurim*, that when *David* passeth by, they may sling their answers, like stones, at him, and say it was done onely in Love: being not ashamed



assumed to imprint this golden stamp of loving Reproofe upon the base iron and eating Canker of fowle Accusation: This fly of Envie is that which makes this pretious ointment of Reproofe to stink.

But on the other side the incense of our Lips will be sweet when this spice of Myrrhe and Cinomon, Love and Mildnesse is mingled with the annointing oyle: How faire art thou, shew me thy sight, and let me heare thy voice, for it is sweet: Thy Lips drop as honey combs, honey and milke are under thy tongue? And the savour of thy garments is as the savour of Lebanon. And thus much in generall. Come we now to a more particular Examination of the words.

Exod. 35:13.  
& 30:23.

Text.

Shamaing  
Obedience.

Simon I have somewhat to say unto thee]

He prepares him by naming of him [Simon] which is as much as *hearing* or *obeying*.

There is a double use (we know) of Names: First, *Civill*, for distinctions sake, *Nomen quasi notamen*. Secondly, *Religious*, which is observed at our Baptisme. So often as we heare our selves named, we should remember our Covenant with God there made.

Christ names him first, to distinguish him from the rest present: He it was that questioned whether Christ was a Prophet; our Saviour (therefore) addresseth himselfe to him especially. Hence we learne

Doct.

It is (sometimes) lawfull to single out men by Name in Instructing, Reproving, and admonishing of them, Mat. 26. 40. Gal. 2. 14. Luke 10.

And yet this must not be taken for a generall Rule, some Cautions must be added. First this liberty is allowed in *Private* rather then in *Publike*. Secondly, when in *Publike*, then not in a *Fraternall*, but in a *Juridicall* way.

In *Private Reproofe*, our Saviour directs us all, Mat. 18. 15. If the sin be private, knowne to thee alone, or some few els, *Corripa inter te & illum*; Reproove him betwixt

berwixt thee and him, (or before two or three at most,) make no wordes of it to a multitude, *Ubi malum oritur, ibi moriatur*, where an evill ariseth, there let it dye and be buried: No better Sepulcher then that betwene thee and him, to bury thy brothers sayings. For hee that proclaimes it openly, saith *S. Cirill. lib. 3. in Levit. non corrigit, sed infamat*, defames and reprooves not his neighbour.

And this was our Saviours owne practise, he did not reprove the woman of *Samarita*, *Ioh. 4.* whiles his Disciples were present, but when they were gone into the City, and she alone, he comes unto her. So in curing that man who was deafe and dumb, *Mark. 7. 33.* (the *Text* saith) *he tooke him aside from the multitude.* Thus must we; where the fault is *private*, and not *publike* and scandalous, *take them aside* that have offended. Our *reprehension* in such a case must be *auricular*, no eare must heare it, but theirs who doe offend. And so they may heare, both their *name* and *faults* as *Simon* heard here.

If the *Reprooffe* be *Publike* and in the Ministry of Preaching in a *Fraternal* way, the like liberty is not graunted. Therefore (its well observed) *S. Paul* directing *Titus* how to proceed with the *Cretians* in reprooving of them, saith *ἐλαγξάτω, redargue illos*, not *ἐλαγξάτω, redargue illum*, Rebuke privately [him] publikely, not [him] but [them.] He would not that he should turne his Sermons into *Philippicks*. Should I particularize in my reprooffes (saith *S. Austin*) *essẽm proditor non corrector*, I should not be a Rebuker but a Betrayer. I smite indeed (saith he) the eares of all men in my Preaching, but I convent the consciences of some few; Wherefore I say not, thou Adulterer correct thy selfe, but whosoever are infected with that vice in this people correct thy selfe. It is not safe nor seemely for a Preacher to taxe any personally; He may not come as *Nathan* to *David*, in his publike Ministry,

*Optimum sepulchrum peccati inter te & illum.*

*Qui peccantur coram omnibus coram omnibus corripienda sunt, ut omnes timeant.*

*Qui secretò peccavit in te secretò corripies, nam si solus nosti, & eum vis coram alijs arguere non es corrector, sed proditor, Aug. de verb. Dom. Serm. 16.*

with *Tu fecisti*. It is indeed the hearers duty, to make particular application to himselfe: of what is generally spoken, but no part of the Ministers to single out any from the rest by *Name*.

But if in case the Church (using the keyes) proceeds against any scandalous and notorious Person *Iniudicially*, then the sinner may be named, that he may be avoided, 1 Tim. 1. 20. & 2. c. 1. v. 17. & 4. 14.

*Vse.*

Learn we this point of wisdome, so to *Reprove* as not to *blemish*: so to name our Brother as not to disgrace him. We read, *Exod. 37. 23*. God required that there should be *Snuffers* made for the Lampes of the Tabernacle, and *Snuffe-dishes* of pure gold. God would teach his Church hereby (as some conceive) First, that they who censure and reprove others, should themselves be blamelesse, the Snuffers were to be of gold. Secondly, the faults which we reprove our Brethren for, are to be forgot. The *Rabbins* say, those snuffe-dishes were filled with sand, to bury the snuffes in. You know, if a man should top a candle (as we say) and then throw the snuffe about the roome, he would offend more with the stench he makes, then please by his diligence. Remember there are *Snuffe-dishes* as well as *Snuffers*, use both: and take him for a *Chirurgion* who doth heale the face without a scarre.

*Text.*

*I have somewhat to say unto thee.*

Wee read *Isa. 53. 7*. *Math. 27. 12, 13, 14*. *Iob. 19. 9*. that our Saviour was dumb as a sheepe before his shearer, but no where can we read that he was dumb as a sheapheard before his sheepe, he had still somewhat to say as occasion was offered.

*Simon* had overshoot himselfe, and our Saviour was desirous to cure him of his maladie, he had somewhat to say unto him for this purpose. We (especially Ministers) may learne hence,

See the good Samaritane.  
p. 12.

To say somewhat to our Brother, when we see him runne into an error. In such a case we may not be silent, *Lev. 19.17. Thou shalt in any wise rebuke thy Neighbour and not suffer sin upon him. Observe.*

Here is no *Posterns gate* closely to entertaine a *substitute*. For reproofe is like the *Peace-offering* made by fire, *Levit. 17.30.* Thy owne hands must bring it, [*Thou.*]

Here is no *corner* for excuse, if thou doest it not: a *necessity* is layed upon thee. The command is absolute. [*Shalt in any wise.*]

Here is no *Exemption* of persons, all being Neighbours, by the condition of our birth, mortality, and hope of the heavenly inheritance. [*Thy Neighbour.*]

Here is no *dispensation* to be granted for any transgression of what kind soever, *Sin may not be suffered upon him.*

And as God in the *Law*; to Christ in the *Gospel*, requires this duty of us, *Math. 18.15.* And after him his Apostles, *1 Thes. 5.14. 2 Tim. 1.* Yea *Law* and *Gospel*, *Prophets* and *Apostles*, like *Righteousnesse* and *Peace*, *Truth* and *Mercy* in the *Psalme*, *kisse each other.* Conforting all in one, and in sweetest melody like a *Quire* of Angels, they tune their strings and notes to this dirty, The duty of reproofe.

*Nec obmutescas amplius*; as God said to *Ezekiell*, hold your *Peace*, hold your *Truth*, hold your *Profession*, but hold your *Peace* no more. *Thou shalt speak & be no longer dumb.* Breake the strings of thy tongue like the dumb some in *Herodorus*; suffer no sinne like the *Persian*, to kill thy Father, Brother, Neighbour, through thy silence.

It was a *Law* in *Israel*, Thou shalt not see thy Brothers *Oxe* or *Ass* to fall downe by the way, and hide thy selfe from them. Doth God take care for *Oxen*? nay for us are these things written. But pittie it is (saith *S. Bernard*) *cadit asina, succurritur ei; cadit anima non est qui releuet eam*, the *Ass* falls and is succoured; a soule

Doct.

Vse.

Ezek. 24. ult.

fallies and there is none which by seasonable reproofe will relieve it.

These be those latter dayes, so long since foretold by our blessed Saviour, wherein *Iniquity should increase, and love waxe cold*. Iniquity spreadeth her Cockatrices wings from East to West, from *Dan* to *Beersheba*: It hath increased with the encrease of mankind, as the *Ivie* doth with the *Oake*. Were love burning 'in the hearts of men, (like that fire in the holy Temple) or had men their faces one towards another, (like those Cherubins which covered the mercy seat with their wings, *Exod. 25. 20.*) they would not onely *Returne themselves*, but likewise by their friendly Admonitions and Reproofe, *cause others to returne* from their transgressions.

*Tot quotidie occidimus quot a mortem ira repidi & tacenter videmus. Greg.*

Gods Ministers could not (then) but have somewhat to say to sinners and not (through the silence of one) suffer two to die, *Themselves* and their erring Brother: *Themselves* through the omitting of this duty, (as we reade, *Ezek 3. 18.*) Their Brother through continuance in his sins that he hath committed.

*Object.* But this Age will not endure Reproofe. *Ahab* counts *Elijah* his enemy; The *Galashians* esteemed *Paul* no better for this service of Love, and liberty of speech.

*Resp.* Why should they be taxed for liberty of speech seeing men set no bounds unto their sins? *Mibi aliquando arguere permissum, tibi nunquam peccare*, saith *S. Ambrose*, we have Commission for the one, they have no Commission for the other. Why then should we feare to execute it, or suffer sin to affront us without smiting it? Heathens have beene more bold.

*Amb. Ser. 63. Audebo peccare: si mala sua ostendere: vitia ejus si non excidero: inbibebat: non desinent sed intermittent.*

*Fortasse autem desinent, si intermittendi consuetudinem fecerint. Senec. de mor.*

In the first of the *Kings 20. 35.* we reade of one who entreated his neighbour in the name of God to smite him, which he refusing to doe, was slaine by a Lyon. Sin will not say as that man of God did, *percu'te me*, smite me I pray thee, yet God hath commanded us to smite it; and if we refuse to do so, Gods wrath will smite us as it

did



did that Refuser. Therefore deale we with it, as that other man did with the Prophet, *verse 37*. Smite it where ere we find it. God did set a marke on *Cain* least any one finding him should slay him; we may not set a marke on the forehead of any sin, or sinner (unlesse he be a Scorn-er) for the sparing of it; we are to smite it, yea to slay it, where ere we find it, though with *loab* it flie to the Altars side for shelter.

To every one is given the dispensation of this Grace in due time and Place: As *Ioshua* said unto the people concerning *Ai*, you shall set the City on fire according to the Commandement of the Lord, so shall you do, may it be said to all the Tribes; Rebuke you every one his neighbour, set this stubble of sin on fire, to consume it according to Gods Command.

*Consentire est silere cum arguere possis*, (saith Saint Bernard) Silence in the presence of sin implies a consent unto it. Though thou saist not *Euge* (saith Saint Austin,) yet if thou saist not *Apoge*, there is a mutuall Approbation. Nay the same Father in *Mat. 16*. goes farther yet, *Peior est tacendo* (saith he) *quam ille convitiando*, our silence in not rebuking of our neighbour is more dangerous to us, then his sin is to himselfe. Sure I am, he that said *if thy Brother repent forgive him*, said also (and in the first place) *if thy Brother sinne, Reprove him*: Our fault may be held to be as great, not to reprove our Brother when he hath offended, as not to forgive him when he hath repented.

How to performe this duty aright, is one of the greatest difficulties incident to humane discretion: And yet it is easier knowne then done; and sooner may we have Rules prescribed, then practised: God hath dealt with us, as he did with *Israel* in the siege of *Iericho*: who, for the avoiding of danger, were before hand instructed, how to marshall their Companies; what to do, when to be silent without any noise at all; and when to shout aloud that the walls of the City might fall downe flat: So in the

Gen. 4. 15.

1 King. 2.

Josh 8. 8.

*Ita peccat, qui videt fratrem peccare, & tacet, sicut qui peccanti non indulget, &c.*  
*Rab. Sup. illud Mat. 18. Si peccaverit in te frater tuus.*

Josh. 6.



Ecclef. 3. 7.  
Amos 5. 13.  
Iſa. 58. 1.

Assault and expugning of this spirituall *Iericho*, sin; we have direction from the mouth of God in holy Writ, for the Companies to be marshaled: No railing *Shemei* nor furious *Iohn* is fit for this March (as before was shewed) Next when to be silent without any noise at all, for as much as all things have their times and seasons: And there is an evill time, when the Prudent will keep silence: Then when to use a stiller voice, and when a lowder, that the walls and buildings of this leprous house may fall downe flat, and be laid levell with the earth. But if I should launch forth into this deep, my voyage would be too long in this point, my Text not leading me so directly to so large a discourse. Wherefore I come to the Consideration of the Person to whom our Saviour had to say.

Text.

To thee]

*Simon* was the Master of the Feast, be it was that had invited *Christ* unto his Table; and that, out of the good respect he bare him; Yet to him bath our Saviour something to say, &c.

Doct.

*Courteous usage should not keep us from telling men of their fautes and discovering their failings to them.*

Dan. 5. 16.

*Belshazer* promised *Daniel* great preferments; He would cloath him in Scarlet, put a Chaine of gold about his neck, make him the third Ruler in the Kingdome; but all this could not bribe him so as to make him forbear Reproofe; he spares not to tell him of his Pride, Sacriledge, Idolatry, Voluptuousnesse, and other his horrible Impieties committed against God.

Verse 23.

Mar. 14. 4.

*Herod* pretended to be a great friend to *Iohn the Baptist*, he did hear him often, reverence him much, attended many things that *Iohn* reprovved: But all this could not make *S. Iohn* forbear to tell him to his face, that it was not lawfull for him to have his Brother *Philips* wife.

Luke 11. 37.

*Christ* was sundry times invited by the *Pharisees* to Dinner,

Dinner, and he never refused to go unto them, (that we read of;) But being at their Tables, he entertained them with as many *woes*, as they did him with *Dishes*. Let it be *Martha* (*Lazarus* sister whom he loved so dearly) that shall offend, he will not suffer her to go away without a check.

How justly are such to be reproved, who in receiving courtesies, sell their Liberties, and suffer their Tongues to be tied with the strings of a Pharisees pouch? It is a fault for any to be muffled, but for a Minister, it's *piaculum*, a fault of a high nature, and yet, wealth and worship carries so strict a hand over some servile spirits, that they are faine to run at the stirrop, and come in at the least rebuke; and (as *Erasmus* notes *Harpocrates* was pictured) hold their finger in their mouths.

It is storied of *Alexander* the Great, that having had a Philosopher a long time with him, at length he said thus unto him; *recede a me prorsus, consortium tuum nolo*: Be gone from me, I desire not thy company, and being asked the reason, he made this Answer, *Quod cum tanto tempore mecum degeris, nunquam me de vitio aliquo increpasti*; because in living so long with me, thou hast never reproved any vice in me; either thou hast not observed me to erre, (which is a great Argument of thy Ignorance,) or els knowing me to erre thou hast held thy peace, (which is an evident prooffe of thy unfaithfullnes,) this made much to the praise of that great Monarch.

There are those in these daies, who will keep Levites in their houses, and feed Preachers at their Tables, but it is no other wise then the Thiefe doth feed the dog, *porrigit panem ut sileat*, they give him bread that he may not bark: *Balaack* offered *Balaam* promotion upon these termes, *Numb. 23*.

And indeed it falls out sometimes very unhappily, many are kept by this meanes from barking: So we read, *Isa. 56. 10, 11. Mich. 3. 5*. Their good Benefactors are the *Vowels*, and they themselves the *Consonants*, needs must they

Luk. 10. 41, 42.

*Vse.*

*Nihil in sacerdote tam periculosum apud Deum, tam turpe apud homines quam quod sentiat veritatem non libere pronuntiare. Amb. in Epist. ad Theo. Imper.*

they follow the sound of their vowels. These are like Spaniels; if they hunt, or quest at all, it must be that way their Patron lookes. Or like silent Setters, they must heare, see, and say nothing.

This should not be, neither *Favour*, nor *Benevolence*, should tongue-tie the Truth; Gods cause must be pleaded though it be against our best friends: I will not (saith S. Bernard) *Favere Majestati magis quam veritati*, be a servant to *Cesar* and a Traytor to the Truth: *Plato* is my friend, and so is *Socrates*, but the Truth is more.

Say we be blamed for rudenesse and incivility. &c. Better it is that we hazard our Reputation this way, then purchase the Reputation of faire behaviour by speechlesse sufferance, or smoothing flatterie, sewing pillows where we should quill thornes.

Sometimes (I grant) that in connivencie may be a religious Policie, every light offence is not to be observed: but continuall winking is worse then blindness. What the Philosopher said to one that very gravely said nothing (for feare of displeasing) when there was need of his reply, is true; if a foole hold his peace he doth wisely, but if a wiseman when he should speak he doth foolishly.

A great deale of discretion likewise must be used in dealing with men; due respect of persons must be had, 1 *Tim.* 5. 1. *Iob* 34. 18. Great ones love not boisterous usage, we must come to them *verbis byssinis*, with soft and silken words, as the mother of *Cyrus* charged him, who was to speake unto the King.

It is none of the worst observations we meet withall in *Oleaster*; that the holy Prophets in dealing with great ones have spoken most an end in Parables, (as our Saviour did here to *Simon*.) Let Reproofe be as good and wholesome diet as a Partridge, yet it would not be served in to a great mans Table raw, or with the feathers on, but cook'd and seasoned. Reproofe of them must be well wrapped

Pro. 19. 11.

20. 3.

Amos 5. 13.

Acts 19. 17.

εἰ μὴ ἡλπίδες,

σὺ θ' ὧ, εἰ δὲ

σὺ φῶς, ἡλπίδι.

cel. Rhod. lib.

29. 8.

wrapped up (as we do a Pill in sugar) that it may the more easily be swallowed, and work before they think on it. But it may not be wholly withheld from any man whatever, be he our dearest friend: In so doing we should deale unkindly with them who deale friendly with us. Unhappy is that friendship (saith *Carthusianus*), *qua illum quem diligit tacendo tradit Diabolo*, which favouring our Brothers cares doth breake his neck: such friendship *David* putteth in his Letanie and desireth God to keep him from. And thus much of the *Exitation*, *Simons Replication* followes.

And he saith Master [say on]

*Simon* here makes good his Name. *Conveniunt rebus nomina saepe suis*; It sometimes falls out, that the Name and disposition are futable.

God at the first giving Names did suit them to the natures of the creatures. As to the Day, Night, Heaven, Earth, Sea, &c. And *Adam* observed this in giving particular names unto them by Gods appointment. Their *originary* he made to be *divisiva*. The Patriarkes went by the same rule, in naming of their children. The Sonne of God was called *Iesus*, for that he was the Saviour of his people.

Too too blame are those who wrong their names: there be who will not answer to the sound; being called, they will not with *Samuel* answer *here am I*.

And there are more who answer not the Signification of their names. There are many *Iohns*, but few gracious: many *Simons*, but few obedient ones: many *Elizabeths*, but few peaceable ones: many *Hannahs*, and many gracelesse ones. They crosse their Names, as many Popes have done; none more *Unclement* amongst them then the *Clements*; more *Impious* then their *Piusses*; more *Noxious* then their *Innocents*; more *Turbulent* then their *Urbanes*, &c. So these by their lives may be thought with

*Massula*

*Objurgationi semper aliquid blandi commisce: facilius penetrant verba que mollia vadunt, quam que aspera Senec. Magi amat objurgator Sannans, quam adulator dissimulans. Aug. Pro. 28. 23. Psal. 141.*

Text.

Doct.

V/c 1.

Vse 2.

Mat. 10. 2.  
 Acts 1. 13.  
 Acts 9. 6.  
 Mat. 27. 32.  
 Acts 8. 9.

*Christiani nomen ille frustra  
 sortitur, qui  
 Christum minime  
 imitatur.  
 Quid enim tibi  
 prodest vocari  
 quod non es, &  
 nomen usurpari  
 alienum? Sed si  
 Christianum te  
 esse delectat,  
 que Christiani-  
 tatis sunt gere,  
 & meritò tibi  
 nomen Christi-  
 ani assume.  
 Aug. de vera  
 Christi.  
 Psal. 79. 9.*

*Massula Corvinus* to have forgotten the name they are called by.

This should not be: *Nomen inane est crimen immane.* A favour it is, that our names sound prosperously; yet we may not presume too much upon them, as it seemes one *Ronasus* did, whom *S. Hierom* writing unto, thus reproves; *An ideo tibi bellus videris, quia iusto vocaris nomine?* Dost thou think thy selfe a fine man, because thou hast gotten thy selfe a fine name? If we thinke that grace is necessarily tyed to the name of any mortall creature, we deceive our selves.

This Name, mentioned in my Text was commonly (as is well observed by some) a happy Name in Scripture. We read of *Simon Peter* a sanctified man; of *Simon Zeleotes*, a zealous man: of *Simon the Tanner*, a charitable man; of *Simon of Cyrene*, a compassionate man; And (that none might too much presume on Names) we read of *Simon Magus*, a disobedient man, one who was a Witch, a Sorcerer, the Fountaine, and Father of all Heresies.

How often have we heard of the wofull wrack of many goodly ships with their glorious titles? (As the *Triumph*, *Conquest*, *Save-guard*, *Good-speed*, &c.) So many with good names have perished, yea with that glorious name of Christian, first given us at *Antioch*, that cannot save us if we sin against it.

To conclude this, *S. Paul* saith of *Christ*, *Heb. 1. 4.* *He was made so much more excellent then Angels, by how much he obtained a more excellent name then they.* As any hath received a more excellent name then others, (and in that case is advanced above them,) so let such endeavour to excell in godlinesse and Piety. And as *David* useth this often for an argument to the Lord, *For thy names sake*, so let it prevaile with us, For our names sake let us learne to be more righteous.

Master



Master say on.]

Text.

We have considerable, first the *Reverend* and respective Appellation given by *Simon* to our Saviour, *Διδάσκαλε*, Master. Secondly, his *Ready* and submissive *Attention*, in that word *εὖν*, Say on.

Of the first: *Simon* doubted (as I have said) whether *Christ* were a Prophet, but he said it within himselfe, &c. for he was held to be a Prophet, and in that respect he styles him *Master*. We see then,

*Reverence and Respect is due to the Prophets of the Lord.* That there is an honour due to them appeares, *Judg.* 13. 17. *Manoah* taking the Angell (who brought him word of the birth of *Sampson*) to be a Prophet, asked him his name; giving this for the Reason, that when his sayings were come to passe, (and so proved to be a Prophet) he might honour him. See *1 Tim.* 5. 17. *Hab.* 3. 4. *Phil.* 2. 29.

The want of this is noted for a great fault, *Iob.* 4. 43, 44. and a signe of horrible confusion, *Lament.* 4. 16.

A Point that would rather be considered of by you, then pressed by us, and yet necessary to be urged in these last and worst times, wherein (as if some new *Adams* had sowed the earth with *Sauls Teeth*, and *Shems* Tongue) so many rise up armed against *David*, against *Ahimelech* and a linnen *Ephod*.

The day was, when the feet of Gods Prophets seemed beautifull upon the mountaines, *Isa.* 52. 7. when they have beene entertained as the Angels of God, yea as *Christ* himselfe, *Gal.* 4. 14.

A Calling that hath beene honoured not only of the meaner sort, but even of the honourable themselves. *Obadiab* a great Courtier, calls *Elijah* Lord, *1 King.* 18. 7. *Naaman* the only Favourite of the King of *Aram*, styles himselfe *Elisbaes Servant*, *2 King.* 5. 18. *Ioash* and *Ioram* stile him Father, *2 King.* 13. 14. *Nebuchadnezzar* the Monarch

Doct.

vse.

*Isa.* 52. 7.  
*Rom.* 10. 15.



Monarch of the world falleth on his face and boweth before the Prophet *Daniel* 2.46. *Herod* revered *Iohn* the Baptist, *Mark* 6.20. and *Alexander* honoured *Iaddus*: *Constantine* used the Bishops at the Councell of *Nice* with more then ordinary respect.

And (to the shame of us Christians) we shall find that Heathens, and Idolaters have farre exceeded us in honouring of their Priests, *Be unto me a Father and a Priest*, saith *Michab*, *Iudg.* 17. So said the *Danites* to the young Levite in *Michaes* house (whom they allured to go with them) *Come with us to be our Priest and Father*, *Iudg.* 18.19. And to say no more, It is storied of *Albinus* one of the Romane Consuls, that when the *Galles* had taken *Rome*, and the *Flamen* and *Vestall* virgins fled with the Implements, Instruments of Religion, the said *Albinus* carrying his Wife and children in a Waggon, caused them, (with himselfe) to descend, and placed therein those their Priests and Votaries, preferring publike Religion before his owne or his peoples ease, which blind devotion of his caused one to say, that that homely Wane did equall yea excell the most glittering triumphant Charlot in the world. Yea the Divell himselfe speaking of Gods Ministers, cannot but speake honourably of them, as he did of *Paul* and *Silas*, *Acts* 19.15.

If you would know the Reasons, why you should honour and respect them, I will acquaint you with some briefly. First, they serve a great Lord, one who is higher then the highest; they are his *speciall servants*, *Ier.* 7.25. 2 *King.* 1.11. They are the *Stewards* of his house, 2 *Cor.* 4.1. *Secretaries* of State, *Amos* 3.7. His *Embassadors*, 2 *Cor.* 5.10. They are *Gods mouth*, *Ier.* 15.19. Will *Rabshakeb* have *Hzeckiah* the King stand in awe of the least of his Masters servants, the great King of *Assyria*, 2 *King* 18.24. And shall not these servants, which are in such high places under the *God of heaven* (whose service Kings themselves may not scorne) have respect? Secondly, honour is due unto them in regard of their Gifts; it is

*Valer. Max.*  
lib. 1. c. 1.

*Sacerdotis aspi-*  
*ce dignitatem,*  
*agitur in terra*  
*sed officium ce-*  
*lestibus negotijs*  
*continetur, &c.*  
*Per ipsos Chri-*  
*stum induimus,*  
*per ipsos Dei*  
*filio conjungi-*  
*mur, per ipsos*  
*membra beati*  
*ipsius capitis ef-*  
*ficitur. Quo-*  
*modo ergo nobis*  
*isti non solum*  
*reverendi magis*  
*quam reges aut*  
*judices, sed eti-*  
*am nobis magis*  
*erunt honorabi-*  
*les quam paren-*  
*tes. Chrys. de*  
*dignitate Sacer-*  
*lib. 2.*

a barbarous thing not to honour learning; and above all gifts and learning the best gifts should be honoured most, of which sort theirs are, *1 Cor. 12. 31. & 14. 1, 5.* In short, They are our *Fathers* and *Masters*, *Eccles. 12. 11. 1 Cor. 4. 15.* and therefore honour is their due from us, *Mal. 1. 6.*

*Now I beseech you Brethren know them which labour amongst you, and are over you in the Lord, and admonish you: Rectifie your Judgements and Opinions, as concerning them, and their Callings; Account of them as of the Ministers of Christ and stewards of the Mysteries of God. You think them to be as S. Paul speaketh of himselfe, Ephes. 3. 8. ἡμεῖς ὡς οὐκ ἀνάξιοι, lesse then the lowest, when in Gods Judgement a Prophet is μᾶλλον ἡμεῖς, greater then the greatest.*

The Angell Gabriel said of *John the Baptist*, *he shall be great in the sight of the Lord, Luke 1. 15.* And yet his Calling is not so great, as theirs is, under the Gospell; *A greater then he,* (our aviaour saith) *was not borne of a woman;* that is, amongst those ancient Prophets which have been most famous in the world in former times, none greater then *John*; yet *he that is least in the Kingdome of Heaven is greater then he:* that is, the meanest Minister under the Gospell hath a more excellent office and function then he had. They preaching the same Saviour which he did; and that not onely exhibited (wherein *John* excelled the Prophets before him) but as having fully satisfied for mankind, triumphed over *Death*, and *Hell*, and ascended into the glory of his Father. Yea so great is this Calling of theirs, that the Sonne of God himselfe did not disdain to live in it, *Luke 4. 18.* *The latchet of whose shoes John Baptist thought himselfe unworthy to stoop downe and unloose, Mark. 1. 7.*

The meane and base opinion that the world hath of Prophets, is through the subtilty, and deceit of Satan, who well knoweth, that the Doctrine shall little or nothing be esteemed of, where the Person is not revered, and regarded. This was the cause why our blessed Saviour himselfe,

Luk. 1. 39.  
4. 16.

himselfe, would stay no longer in *Nazareth*, (though it was the Towne where he was brought up, and where his Parents formerly had dwelt) but went into other parts of *Galile*; For that *a Prophet hath no honour in his owne Countrey*, *Ioh. 4. 14.* Why stood he so much upon his honour? He told us that he seekes not his owne praise, *Ioh. 8. 48. 49.* Nor did he; but yet he knew full well that none could receive benefit by his Ministry, who did not reverence his Person. And thence it was he stood so much upon his honour, as that he would preach no where but where he might be honoured.

The contempt that is done to them, reacheth to the holy things that they are employed in; yea it reacheth to God himselfe, *Exod. 16. 8. Luk. 10. 16.* whence it is that God hath taken it so heinously, and punished the contempt of his Messengers so severely as we read, *2 Chron. 3. 16. 2 King. 2. 1 King. 13. Mat. 21. 43. & 23. 39.*

*Herod* (you know) pretended great love to *John the Baptist*, yet to pleasure a mincing Damsell, he cut off his head, and gave it her for a favour. Did God take this well? When Christ was before him, he would not answer him a word, which shewes he was not well pleased with him: He spake to the *High-Priest* some words, though not many; to *Pilate* some; but when he came before *Herod*, never a word at all, (and no wonder, *John* was *vox clamantis*, the voice of Christ, and *Herod* in beheading *John* had taken away Christs voice before) Be assured Christ will do the more when he is silent.

*Objekt.* Think us not proud whilst we presse this Doctrine on you. Humility you say becomes us; We would be *Lords* and *Kings* over Gods heritage, &c.

*Resp.* In preaching this Truth, we preach not our selves but Christ Jesus, *2 Cor. 4. 5.*

2. In pressing this, we pleade not for *Pharisaicall* pre-eminence, *Mat. 23. 6.* nor do we challenge to our selves that Civill Authority and reverence that is due to Magistrates, and great men of the world; but that which

is due to our worke and Calling which is more *Inward* and *Spiritual*.

3. *Humility* is a Grace becomes all; Princes as well as Prophets; and yet though it becometh both Prince and Prophet to humble themselves and practise humility, it becometh not the people to humble either of them. Wherefore *Render to every one their dues, Tribute to whom Tribute is due, Feare to whom Feare, Honour to whom Honour.* But enough of this you will say.

Say on.]

The Word Christ speaks ought to be received with all readinesse of spirit. Thus Simon received it, so ought wee.

God begins his Law with *Hear O Israel, Dent. 5. 1. & 6. 34.* and the Gospell with *This is my beloved Sonne heare him, Mat. 17. 5.* And this is the praise of the worthy *Bereans, they received the word with all readinesse of mind, Acts 17. 11.*

Happy were we if we would take forth this lesson, *Luk. 11.* And in comming to the Word bring with us a *hearing Eare*, which all that have eares have not, *Mat. 13. 43.*

S. Bernard hath this description of a good Eare, *Qua libenter audit nilia, prudenter discernit audita, obedienter operatur inchoata*; which willingly heares what is profitable and good, wisely understandeth what it heareth, and obediently practiseth what it understandeth. For such an Eare the Hearles of the Gospell are prepared, but it is rare to finde.

Some will heare, but not what is good; they have an *itching Eare*, *2 Tim. 4. 4.* and the more it is rub'd the further it spreadeth; they gape after some wittie conceit or prettie note (as they call them) with the *Athenians* they give themselves to nothing els but hearing newes, (and that must come from *Placentia* too, *Isa. 30. 10.* not from

Rom. 13. 7.

Text.

Dact.

Vse.

Bern. in quadam Epist.

Acts 17. 21.

*Lavat. in Eſter*

*Aug. de Civit.  
Dei. lib. 2. cap.  
28.*

*Prudens Audi-  
tor omnes liben-  
ter audit, omnia  
legit, non perſo-  
nam, non Scrip-  
turam, non do-  
ctrinam ſpernit;  
ab omnibus in-  
different, quod  
ſibi deſt, & quod  
deſſe vider, querit,  
non quantum  
ſciat (ſed quan-  
tum ignorat  
conſiderat.*

*Hugo de Sanct.  
Viti. in ſuo di-  
daſcal.*

from *Perona*; *Ier. 44. 16.*) Made diſhes and pleaſant fauces they affect, but wholeſome Doctrine they cannot away withall, *1 Tim. 6. 3.* They applaud (ſaith *S. Auſtin*) not *Conſultoribus utilitatum*, but *Largitoribus voluptatum*, not the teachers of Conſcience, but the ticklers of Senſe; who wound the head to claw the taile, Cenſure Magiſtracie, yea Sovereignty; who pleaſe their humours are Preachers for them.

Or ſay they ſometimes lend an Eare to what is good, yet they come not with an *open heart*, ready to heare whatſoever Chriſt ſhall ſay, and to receive it whoever be the bringer. (Like a bad Porter,) the eare admits of none that comes not in *gay cloathing*; plaine ſtuſſe (as the doctrine of Faith, good works, &c.) is thruſt back: It may be the *word of Doctrine* they will attend unto, but not the *word of Application*; the *word of Exhortation*, but not the *word of Repreheſion*. *When with rebukes God doth chaſten a man for ſinne* (in the Miniſtery of the Word) *he is as a moth fretting a garment* (ſaith our Tranſlation) *Pſal. 39. 11.* Now we ſay, *Tinea d'annum facit non ſonitum*, a moth doth miſchiefe and makes no noiſe; ſo ſinners, they will be fretting ſecretly, though they make no ſhew of it openly: If they find no hole in the Reproovers coat, they will make one before they leave fretting, *Aſſ. 7. 54. Hoſ. 4. 4.*

Secondly, ſome *Hear*, but they *underſtand* not what they heare, like thoſe, *Mat. 22. 22.* they marvelled, and left him and went their way. Or with thoſe who accompanied *S. Paul*, *Aſſ. 9. 7.* they heard a noiſe but knew not what it meant. Their tidings from Church are much like thoſe which *Abimeaz* brought *David*, *2 Sam. 18. 29.* I ſaw a great tumult but I knew not what it was; no difference can they put betwixt *Truth* and *Error*, they are unſkilfull in the word of Righteouſneſſe, *Heb. 5. 13.*

Let not theſe forget what they read, *Mat. 13. 15.* A more fearefull ſentence cannot be uttered in this life againſt



against a man then this, *Omnia ipsi in Parabolis fieri*, all is spoken to them in Parables. If our Gospell be now hid, it is hid to them that are lost, 2 Cor. 4. 3. Of Christs Disciples it is said, *To you it is given to understand the Mysteries of the Kingdome*, Luke 8. 10. Of all this is called for, Mat. 15. 10.

Lattly, some understand the Grammar of the Gospell well enough so as they can discourse thereof, &c. But the Rhetorick of it they understand not, they bring not their Hearing into Practise (wherein lies the sweet of hearing.) Such Hearers had Ezekiel, Chap. 33. 31. *They heare thy words but they will not doe them*, they are resolved before hand what they will doe and not doe. So Jer. 4. 16. *Wee have piped to you faith our Saviour, and yee have not danced*, Mat. 11. 17. These kind of Hearers mind the Ministers pipe, they have no care of their own feet to practise what they have heard.

O that once GOD would be pleased to make us good Simons; that in hearing what CHRIST hath to say unto us, we would come as Cornelius did, Acts 10. 33. and with those, Acts 2. verse 41. *gladly receive the Word* whoever brings it. This is made a note of a true subject of Christ, Isa. 32. 3. Provided there be *Cæsars* stamp and armes upon the Coine, and that it come out of his Mint, and will abide the Touch-stone; if so, let it passe for currant with us.

Old Eli was desirous to be acquainted with every part of Gods blessed Will; he had great cause to feare, that what Samuell was to deliver to him, would make little for his comfort, yet see how he doth adjure young Samuell to tell him all, 1 Sam. 3. 17. Such should be the desire of all Gods people, that Gods Ministers would deale faithfully with them in delivering the whole Counsell of God unto them; as well one part as another. Wantons you know come into a gar-



den to pick onely flowers; here they pick a gay, and there another; but the good houlswife comes to gather herbes; so should we come into Gods House to heare his Word.

To conclude this point; Remember every Hebrew servant, who liked well his Masters service was to have his eare boared with an Aule against the doore, *Exo. 21. 6.* If you desire to be in the lists of Gods servants, you must have a *Boared eare*; Indeed the Eare is the doore by which Christ takes possession of the soule, and where he takes possession it must be faire. See *Rom. 10. 14, 17.* The first linke of the golden Chaine is fastned to the Eare; *Faith comes by Hearing*: upon the ring of the doore he layeth his blessed hand, and cries, *Open to mee my Sister, my Love, my Dove*, making a gracious promise of entrance upon our opening, *Psal. 24. 7. Revel. 3. 20.*

The Divells studie is to keep this doore shut, that Christ may not enter: Like a *Iaylor* he will sometimes be content to let his Prisoner have hands and feet free; provided the prison doores and gates be fast lockt and barr'd: his Captives shall sometimes give an almes, or doe some other outward work of mercy; come to Church to satisfie the Law, &c. But he cannot endure the doores should stand open for feare of an escape. So *Acts 7. 47. Psal. 58. 45.* Search the Scriptures and you shall find that none was cured with greater difficultie, then he that had a deafe and dumbe spirit. Thus much of the *προοίμιον*, the *Prologue* or *Preface* to the Parable: Come we now to the *ῥηθὴρ*, the *Speech* or *Parable* it selfe.

*Via Domini ad  
cor dirigitur  
quum veritatis  
Sermo humili-  
ter audirur.  
Greg. Hom. 10.  
Sup Ezek.*

*Cant. 5. 2.*

*There*

There was a certaine Creditor, which had two Debtors; the one ought five hundred pence and the other fifty, &c.

In these words unto the end, we have considerable, A Narration to verse 44. And the Morall or Application in the rest.

In the Narration there's a Case related, that was betwixt a Creditor and his two Debtors, together with the Quere, which is both made upon the Case, ver. 42. and Resolved, ver. 43.

In relating of the Case, we have both the Creditor, and the Two Debtors described unto us. The Creditor we are first to speake of, whose practise must be considered; and that either more Generally towards all; or more Particularly towards these two here mentioned.

First in General, he was *Δυσενς Φαenerator*, an Usurer: A difference is made betwixt *Usurie*, and *Fenorie*. *Usura dicitur quod supra sortem datur ex pacto*, *Fenus quod libere datur supra sortem sine pacto*, yet oftentimes they are taken promiscuously, both in one sense; and so in this place.

The Latines make a distinction betwixt *Usuarium* and *Usurarium*. *Usuarium* they call him, whom the Grecians name *χρησμενς*, the man that taketh, receiveth, or enjoyeth the use of a thing. *Usurarius* they call him, whom the Grecians name *Δανιστης*, the man from whom the use or occupying of a thing is taken and received. So that in the native and proper signification of the word, Usury is but *Usus rei*, the use of any thing: and an Usurer is any man from whom, or by whom the use of any thing is had or enjoyed: In this sense neither Usury nor the Usurer may be challenged as unlawfull; for the benefit and commodity of things consisteth in their use: and God hath so disposed of men, that each one should be commodious and beneficiall to another. Such an Usurer

Text.  
Verse 41.

Pellican, Com.  
in Pro. 28. 8.  
& Hugo Card.  
in Lxx.

*Usura vocabulum inhoneſtum non eſt; Abusus reddidit inhoneſtum. Bulling. Decad. 3. Ser. 1.*

was he my Text speakes of. I hasten to some profitable Observation.

The Scripture is compared by *David* to a *honey-combe*, *Psal.* 19. 10. and *Pliny* observes, (what experience confirms) of honey-combes, that the thinner and weaker honey runs out of them at first, but the best and thickest is squeezed and pressed out at last. In opening of Parables it is thus; the easier, and more vulgar observations arise from the *letter*, and drop of their owne accord, but the choysfest and most usefull doctrines arise from the *Mysticall sense* or Application, and like the thickest honey come out last, and that with more paines and labour.

Doct.

From the letter we may easily gather thus much, *That Borrowing and lending hath bene a practise very antient and of long standing.*

*Israel* had Lawes given them concerning it, *Exod.* 22. 14. *Levis.* 25. 37. *Dent.* 15. 6, 8. & 23. 19. & 24. 10, 11. It was enjoyned, *2 King.* 4. 3. *Mat.* 5. 42. *Luk* 6. 35. It was practised, *Exod.* 12. 35. *Dent.* 28. 12. *2 Kings* 6. 5. *Nehem.* 5. 4. *Luke* 6. 34. & 11. 5. *Psal.* 37. 26. & 112. 5.

So that neither the practise, nor the lawfullnesse is to be questioned.

Reas.

*Non omnis fert omnia tellus.*

Nor can the life and state of man well subsist without it. All have not for all necessities and turnes. This Countrey must have supply from that: *Mesek* King of *Moab* was Lord of *sheepe*; *Hiram* had store of *Timber*; *Ophir* was famous for *gold*; *Chisrim* for *Ivorie*; *Basan* for *Okes*; *Libanon* for *Cedars*; and there must be a path from *Egypt* to *Assur*. God is pleased so to dispose, that one Countrey must stand in need of another; and so one neighbour of another, for the maintenance of good-fellowship and Christian society: That as in the body one member may not say to an other, *I have not need of thee*, so in the Church and Common-wealth one must want an others help. *Rom.* 13. 8. *Owe no man any thing but Love.*

Object.

By

By that *Prohibition*, Borrowing is not simply forbidden: The Apostle rather admonisheth to pay such debts as are owing, *q.d.* Endeavour to come out of *pecuniarie* debts; but for the debt of love, still owe that, and be ever paying it; for that is such a debt (saith S. *Crysostome*) *ut semper reddatur & semper debeatur*, it is alwaies pay'd and yet ever owing.

*Object.* But borrowing is a fruit of sin.

*Resp.* True; so was labouring unto sweat: and yet now such an ordinance is on it, as that he who labours not, shall not eat, 2. *Thess.* 3. 10.

This first makes against Anabaptistickall Community: they would have no borrowing nor lending, no mine nor thine, all things must be like the waters of a common river, where a man may take what he pleaseth, and leave what he listeth. And then (say they) there will be Peace.

But the Statute of *Menum* and *Tuum* was enacted by God himselfe. If we looke as farre as we can, even into *Adams* time, (the first man of all the world,) there we shall find that he had no sooner begotten two sonnes, *Cain* and *Abell*, but even then out of the great common field of the world began *Terriers* (as it were) to be made, and mens parts to be shared and severall'd out to their proper use. For howsoever it was said of wicked *Cain*, that he brought an Oblation to the Lord of the *fruit of the ground*, (in generall) as if all had lyen common to him; yet of holy *Abell* it was said, that he brought unto God of the first fruits *of his sheepe*, shewing that even from the beginning it was Gods good Will that there should be a distinction of each mans part, that none might invade the possession of an other.

And this is set downe to be a Law perpetuall, *Exod. Chap. 20. ver. 15. Thou shalt not steale.* Were all things left in common unto all, there could be no stealing; and so no need of any such precept.

This Statute was afterwards by Christ in the Gospell

*Resp.*

*Vse.*

*Si duo de nominibus pronomina rebus, Prælia cessarent, pax sine lite foret.*

Gen 4.3,  
4.

revived, and set downe in plaine termes, *Mat. 20. 14, 15.* where it is said, *Take that which is thine owne: and Is it not lawfull to doe with mine owne what I list?*

God is a *God of Order* and not of Confusion; and thinks it better that every one should know his owne, and have it bounded out, then Chaos-like to lay all upon a heap confusedly. No common purse will he have to be, (as is amongst Theeves:) nor common prey as it is amongst Wolves and beasts of the Forrest.

Yea he hath thought it fit, not only to establish a *Propriety*, but also to establish an *Inequality*. And as in bestowing of spirituall graces every one had his proper gift of God, but not all alike (for one had five Talents, another two, another one) so is it in conferring of Temporall blessings; the heads of some he anoints with the oyle of gladnesse above their fellows; and that the musick of mankind might not be marred, some must be for Trebles, some for Meanes, and some for Bases, as well as either; no Harmonie consists of Unions (saith *Aristotle*) nor any verse of one foot; some must be poore, and some rich; some must be to borrow as well as some to lend; how could that Christian grace of the Righteous mans lending shine, if either all things were common, or all mens estates equall? How could these sacred Lawes of sweetest pittie and compassion stand, if the charitable commercement of giving or lending to the poore, who beg or borrow by communitie or equality wanted matter whereon to work?

Secondly, Let *Borrowers* and *Lenders*, *Creditors* and *Debtors* know their liberty, and not abuse it.

It is lawfull to borrow, and a practise almost as antient as the world; yet let no man needlessly become a borrower, nor deale unjustly with those that lend him, when his necessity hath caused him to be beholding to his neighbour.

Some become borrowers through their *Riot* in wastfull spending upon their lusts: *Lucullus* shall not outgo them

in

*Mat. 25. 15.*

*Cyrbaredus ridetur Chorda  
qui semper, &c.  
Horat.*

*Psal. 37. 26.*

*Vſe 2.*



in Building, nor Cleopatra in Feasting, nor the Assyrian King go beyond them in the newnesse of their pleasures: and wanting Fewell of their owne to maintaine the wild-fire of their excesse, they presently flie to the Sanctuary of Borrowing, where many times they find every stick like *Moses* Rod turned into a Serpent, and so with *Iehoram* too late they find themselves there wounded unto death, where they thought to have found some ease and remedy of their wounds.

Gen. 7. 10.  
2 King. 9 15,  
16.

As the good huswife therefore, *Pro. 31. 16.* before she bought a field, did first consider it. And the good husband in the Parable, before he built a Tower did first sit downe and count whether he had sufficient to performe it; so let Borrowers sit downe and see what ability they have to pay before they go in debt: Remembring that wittie Apothegme of a wise and worthy Counsellor of State, who said, that he had rather eat his meat out of wooden dishes, and pay silver for them, then out of silver dishes and make wooden payments.

*Debere verecundum est, non reddere verecundius* (saith *S. Ambrose*) There is a kind of basenesse in borrowing, for the Borrower (saith *Salomon*) is a servant to the Lender; and why should a man bring himselfe into servitude and need not? But there is a higher degree of basenesse, in not paying what is borrowed, such are branded by God himselfe for wicked men, *Psal. 37. 21.*

Lib. de Tob.  
c. 21.

Pro. 22. 7.  
Deut. 15. 6.

And yet there are some, who have broken hearts with their broken estates; they would pay if they were able; and it is a great griefe to them that they are not able to pay; like as it was to that sonne of the Prophets, who going forth in the company of *Elisa* to enlarge their borders, as he was felling of a tree for building, on the bankes of *Jordan*, it happened that his Axe head which he had borrowed of a neighbour, flew of into the river, with which losse he was so grieved, that he runs unto *Elisa*, and acquaints him with it, implores his help, crying out, *Alas Master it was but borrowed, q.d.* Had it been mine

owne



2 King. 4.  
Antiq. lib. 9.

owne my griefe had beene the lesse, but through my sides my neighbour receives a blow, I am not able to returne what I borrowed of him, which is the greatest cause of this my griefe. Into the wounds of such, Charity will powre the oyle of Comfort, and tell them, that God accepts of Votall restitution for Totall. Yet let them resolve to pay what is owing if ever God enable them: as did that Prophets widow left in debt, (whom Iosephus with divers others (as S. Hierom, Oecolampadius, Lyra, &c.) thinks was the wife of Obadiab, who hid and maintained a 100. Prophets in the time of Iesabels persecution, by which meanes he was brought behind hand;) who having out of one Jarre of oyle a miraculous encrease, did first sell so much as would pay the debt owing by Gods speciall command, and then she and her children did live on the remainder. Whilst she had nothing it was no sin to owe, but when she had wherewith to discharge her Creditors, she could not have beene guiltlesse, if she had not payed before she had stored up. And thus much from the letter of the Parable we thought good to observe.

S. Hierom condemneth their perversenesse, who (as he saith) *Capere nituntur veritatem, & concludere terrenis sensibus, non recordantes quod debeamus de littera ascendere ad spiritum, de terrenis ad caelestia*: From the letter we must ascend to the spirit, and from things earthly to heavenly. Otherwise in our earthly Expositions we captivate the truth, and keep it prisoner in the Judgement of that Father.

1 Sam. 14. 27.

Having (with Ionathax) dipt the end of our Rod into the thinnest of the honey, which drops out of this waxen combe, and tasted of it by the way; we now come to the spirituall and more noble sense, on which as the best and thickest honey wee meane to feed. And so

Do. 7.

God is this Creditor, he trusts us with his goods, what we have we have from him so use.

Mat.

*Mat. 18. 23. & 25. 14--31. Luke 16. 5. & 19. 12--14. 1 Tim. 6. 17.*

Man hath not of his own, God is absolute Lord of all, *Reason.*  
*1 Chron. 29. 11, 12. Psal. 24. 1.* Both the house, and Furniture in it are his; and he layes claime to all, *Isa. 66. 1. Psal. 50. 10. Hag. 2. 8. Hof. 2. 2.* His claime is sufficient evidence (were there no other) that all is his. For he pretends no false Titles being Truth it selfe.

Mans need is great and that daily, he cannot subsist, if his wants be not howerly supplied: the naturall lamp of our life will out, if there be not a new supply of oyle, *1 Cor. 15. 31.* Now no other is able to supply it, but God alone, who hath all; therefore we are taught every day to seek bread at his hands, *Mat. 6. 11.*

God would not that his Riches should lie dead, His will is that they should be employed for his gaine and advantage, as *Mat. 25. 14. Luke 19. 13, 14.*

Learn hence, to magnifie God in respect of his Riches; we highly extoll the happinesse of such or such a man, who drives a stock of thousands, and hath much abroad in other mens hands; but know we well, that all the rich men in the world are no way able to compare with God, neither in Lands, nor in Cartell, nor in Money, nor in Debts owing him: This will appeare if we consider *Vsc 1.*

First, how many daily spend of Gods stocke and store; Neither *Man* nor *Beast*, (for the use of Man) but daily receive from his hand, and seek to be further trusted, *Psal. 104. 27.* It would undo the richest man that ever was, to have so many in his debt at once.

Secondly, think how prodigall and expensive men are, in spending on Gods stock; How prodigall of his Mercy, Patience, Goodnesse, &c. *Rom. 2. 4. 5.* How lavish are men of the Time lent, of health, wealth, &c. *Luke 15.* Look but on the life of some one sinner, and judge of the rest, *Hof. 12. 1. Jer. 10. 7.*

Thirdly,

Thirdly, consider we with our selves how long God hath forborne and been out of purse. When he lends, he lends but for a day, and limits all his mercies to that time, *Psal. 2. 7. Dent. 26. 16, 18. Ier. 1. 10. Psal. 95. 7. Heb. 3. 7. Mat. 6. 11.* But he forbears forty daies, *Jonah 3. 4. yea three yeares, Luke 13. 7. yea forty yeares, Acts 13. 18. A hundred and twenty yeares, Gen. 15. 16. Three thousand yeares, Acts 14. 16. yea almost these six thousand yeares* (ever since man was upon the face of the earth) hath God forborne and been out of purse. How could this be, were not this Creditor as he is elsewhere called, *Luk. 16. 1. A very rich man.*

Lastly, add to all Gods Bounty and liberality, which is renewed to us daily; He is as willing still to lend us, as if we had paid him in all, and owed him not a groat, *Psal. 104. 30. & 68. 19. Semper largitor, semper donator,* every day, every minute carries with it a successive renovation of his gracious kindnesse.

Such are to be reprov'd as deny this Creditor, ascribing what they have to be due either unto false gods; as *Hos. 2. 5.* or to themselves most falsely, *Dan. 4. 30. Psal. 124. Shall I take my bread and my meat* (said churlish Nabal, *1 Sam. 15. 11.*) *Plena deceptionis sunt verba,* (as one saith) This word *Mine* deceiveth Towne and Countrey; my House, and my Land, my money, my Farms, my Church; they are meere cheating words, they defraud the poore of their parts, and delude the eyes of the Possessor. Of all we may say as he of the harchet. *Alas Master it was but borrowed.* How comes it then to passe that we acknowledge not the Lender, or ascribe unto our selves what is his due? to use *datis tanquam innatis*, these things that are added to us as if they had been bred in us, argues horrible Pride and Rebellion against God, as saith *S. Bernard.*

I have read of one *Thales Milesius*, who communicating an admirable Invention of his, concerning the motion of the Heavens to one *Mandrita* a Philosopher, asked

*Microm.*

*Vse 2.*

*Superbia est & delictum maximum, uti datus tanquam innatus, & in acceptis beneficiis gloriam usurpare beneficij. Lib. de diligendo Deo.*

no other reward of him, but in the discovery of it he would acknowledge him to be the Author and Inventor, and no way ascribe it to himselfe. This is that which God requires of us, that in receiving of his Blessings we acknowledge him the Lender. He keeps nothing to himselfe but his Honour; (as *Iosephs* Master kept nothing from him but his wife; and *Pharaoh* nothing but his Throne) yet in this glory of his, we are too forward to be sharers.

*Obje. Et.* But the earth God hath given to the children of men, *Psal* 115 16.

*Resp.* To use he hath; but the right and propriety of all things he still keepeth unto himselfe.

In which respect *S. Chrysostome* findeth great fault with the Wills and Testaments of great Personages in his time, by which they bequeath Lands, Lordships, and Inheritances in their owne Name and Right; as if those things were absolutely in their owne power; wherein (saith he) they usurp upon Gods Prerogative. *Omnes usum & fructum habemus, dominium nemo.*

Lastly, in all our wants and needs, from hence we have direction to whom to go a borrowing.

In things of this life we count it a great happinesse, to have a friend, who will lend us at our need; and we can tell how to improve it as occasion serves: O that we were as wise to make use of this Friend and Creditor, none like him. For,

First, hee is a Bountifull Creditor and no needy one; better provided then any other: Hee hath for our need and alwaies is at home. If he see we want, and that which we desire is convenient for us to have, he will not say with him in the *Proverbs*, *Goe and come againe to morrow.* Nor with him in the Parable, *Trouble me not now, the doore is shut, I am in bed, and my children are with me, I cannot rise to give thee.* But he will supply our wants to the full, and satisfie our desires speedily.

Secondly,

*Chrys. Hom. 2.  
ad Pop. Antioch*

*Vse 3.*

*Benignus ex-  
actor est &  
non egens &  
qui non crescit  
ex redditis, sed  
in se crescere  
faciat reddito-  
res: quia quod  
ei redditur, red-  
denti additur.  
Aug. Epist. 45.  
ad Arment. &  
Paulinam.  
Luk 11.7.*

Secondly, he stands not upon any great security, he is willing to take our words, our promises for the payment, *Gen. 28. 20. 1 Sam. I. 11. Mat. 18. 26, 27.* Onely he expects that we should be just of our words that we may be againe trusted, *Eccles. 5. 4.*

Lastly, and though we borrow of him to day, yet if we stand in need of him to morrow (as questionlesse we shall) and desire to be further trusted, he will be willing to pleasure us; especially when he sees we employ those Talents well wherewith he ~~hath~~ hath entrusted us. The further description of this Creditor in his Carriage towards these his Debtors, we shall speake of in its proper place. Now of the *Creditors.*

They are described to us by their *Number* and *Condition*: Their *Number*, [*Two*] not as if God had no more; but under these all mankind are comprised'; So then observe

*Doct. 2.*

*Sinners are indebted Persons.*

Thus our Saviour teacheth us to account of sinners, *Mat. 6. 12.* Now what is there called *Debt*, is *Luk. 11. 4.* called *Sinne*. So *Luke 13. 2.* having used the word *αμαρτην*, he useth the word *οφειλτου*, *Debtors*. And *Mat. 18. 24.* A sinner is there compared to a Debtor that owes ten thousand Talents.

The like resemblance we have in other places, as *Psal. 51. 1. Blot out all my Transgressions* (saith David) In forgiving sin, there is a wiping out of the score, or crossing of a Debt-book as it were, and *Psal. 32. 2.* the phrase of not *imputing sin* doth imply as much.

Now in two respects are *Sinners Debtors*. First, as they are *servants of God*; in respect of that absolute authority he hath over them; as he is their Sovereigne Lord, and as they have received Talents to imploy, so they stand bound to his *Mercy* and owe *Obedience*, *Exod. 20. 1. Mat. 25.*

Secondly, as they are *Sinners against God*, and have transgressed that righteous Law of his, and are liable  
to



to the penaltie thereof, viz. the curse which is as the Condition of the Bond, *Dent. 27. 26. Gal. 3. 12.* In regard whereof the Law is called *תקנת הבורא* *yezer*, *Colof. 2. 14.* An hand-writing against us. For to this *Obligation* or *Bond* every mans conscience hath set to the hand and Scale, *Rom. 2. 15* And must one day acknowledge it, as *Israel* did, *Dent. 27. 26.* And thus we stand indebted to *Gods Justice*.

The *Debt* of *Righteousnesse* and *Obedience* is truly and properly called a *Debt*, being a payment of what before we have received.

The *Debt* of *Punishment* is so called *figuratively* and *improperly*.

First, for that it doth arise after the manner of a *Debt*, upon the *non-payment* of what is due, and *breach of Covenants*; so because we have not rendered to the Lord that which is his due; and which we in the *Covenant of works* (*Doe this and Live*) have covenanted with him for, we are his Debtors.

Secondly, for that it brings a man into the *state of a Debtor*: It makes a man to hide his head for shame (as *Adam* did) and to flie the presence of God (as *Cain* did) yea live in feare of an Arrest, *Heb. 1. 15.* And at last brings him to *Jayle*, where he is clapt up and not released till the utmost farthing be paid.

And thus both in respect of the *Antecedent, Righteousnesse*, which we should have paid, but did not; and in respect of the *Consequent, Punishment*, which is due for *non-payment* of what was owing. *Sin is a Debt, and Sinners Debtors.*

How then are sinners mistaken concerning their estate and condition. They will tell you, they owe no man a groat, they are out of debt, &c. when alas they owe a debt farre worse then money, nor are any other so great debtors as themselves.

For first, a *day is set* for the payment of other debts; till the day be come we feare no arrest, they cannot be exacted:

*Vse.*



exacted: But the sinner goes in danger every hower; God may arrest him whensoever it pleaseth him, as he often doth and hath done, when men thinke themselves most safe, 1 Sam. 15. 32. Dan. 5. 4--30. Job 21. 13.

Secondly, other debts make us liable but to a *bodily* arrest onely, the *Conscience* may be free; but the debt of sin doth endanger both *Body* and *Soule* too: All that a man hath is to be sold, not our *Goods* onely, but our *Two Sonnes*, *Body* and *soule* must goe to pay the Creditor, Mat. 18. 16.

Thirdly, other *debts* may be *forgotten*, and so not required; but the debt of sin cannot be forgotten of the Lord, Amos 8. 7. he keepeth a *Debt-booke* wherein all is written, with the *day* and *place*. &c. Isa. 65. 6. *Caines* debt is as fresh in Gods mind, as if it were but yesterday.

Fourthly, from other *Debtors* there may be some *protection*, either *Place* or *Person* may keepe us from arrest: but there is no protection against the Lords Attachments. *Angels* nor *Men* cannot save us, Job 10. 7. The *horns* of the *Altar* cannot protect us, 1 King 2. 28, 31. Nor can *Mountaines* and *Rocks* conceale us, Revel. 6. 16.

Fifthly, there may be a *flying away* from other Debtors, and a hiding our selves from mans Attachments; but *flying* here will not save us, Psal. 139. 7. *Whether shall I fly from thy presence?* which words, S. Chrysostome applying unto *Jonah* when he fled away from God, asking him why he fled when he heard *David* say thus, answers himsele, *Tale est peccatum, quod ad multam ignorantiam redigat animam*, such a thing is sin that it brings the soule to a great deale of ignorance.

Sixthly, in *Mans prison* some *favour* may be shewed, good usage obtained; but in the prison wherein sin doth cast us, there is no ease, but continuall torture and torment, a dreadfull dungeon it is of utter darknesse, Mat. 22. 13. All the dungeons in the world are not to be com-

pared

Chrysost. Hom.  
1. de penitent.  
Iona.

pared to that prison which God doth cast his debtors into; a hollow Cave and Chaos of confusion.

Seventhly, thou maist have a friend which may undertake for other debts when thou art in Prison, and compound for part, or use some other meanes for liberty: but being cast into this prison there is no such hope; amongst the Celestiall company thou canst not find one comforter; not one amongst your selves can help another. If *Children* should call on *Parents*, yet there they will not, cannot pittie them, they can have no such compassion. Or *Parents* make petition to *Children*, O our bowells and our blood, bone of our bone, flesh of our flesh, speake for your poore tormented Parents, &c. they will not, they cannot help; words will be but spent in vaine, out of this Pit is no pittie, one Brand calls on another, and on Diuell to another, that is all.

Lastly, if thou art not freed out of the hands of other Creditors, by friends or other meanes, yet *death* will free thee. But it is not so here, the debt which sin casts thee into is most called for, and most terrible after death: as soone as thy soule departs from thy body, it goes to the Prison of Hell, and within a while, both Body and Soule must be arraigned at Gods dreadfull barre, whose Justice will be so exact, and infinite, that every particular sin with the aggravations thereof shall be put into the Plea, and proved against thee: upon which a Sentence shall passe, and the execution of fearfull damnation both of Body and Soule shall be served on thee. Thus you see, of all debt the debt of sin is the worst, and amongst all debtors none like to sinners.

What madnesse is it to seeme to be so much troubled with other debts, and yet this never thought on, or not to purpose? To an honest mind it is a *Griefe* and *Shame*, to owe more then they can pay; little honestly have men, no more to regard this debt owing to the Almighty. Debt breakes many a mans sleepe, I never knew that sleepe paid any debt. O the security of sinners! who owing so great a debt can sleepe so quietly.

Augustus

*Ibi clamabit  
pilofus ad pilo-  
sum, unus ad  
alium; demon  
ad demonem:  
Percute, dilace-  
ra, interfice, ve-  
lociter, spolia  
detrahe, cito.  
predare, infer  
prunas, & ebul-  
lientibus impone  
lebetibus. Bern.  
in quodam  
Serm.*

*Augustus* hearing that the goods of a Merchant who died much in debt were set forth to sale, he sent to buy his pillow ; saying, that he thought it had some rare vertue in it to get one asleepe, seeing he that owed so much could sleepe on it so quietly. As for these who are so deepe in arrerages with God, and in such danger by reason of their debt, and yet sleepe securely, God keepe me from their *Bed and Pillow*. That sleepe of theirs is but *Porke-pose* playing before a tempest.

Vse 2.

Let *sinners* be more wise, and hearken to the counsell which *Salomon* gives, *Pro. 6. 1-6*. There is none on earth, but is much in debt to God as you have heard. *Eve* took up sin at first upon her owne bare word, by Loane, *Adam* by his unadvised consent subscribed to the Bond : *Usura crevit posteritati*, the Burthen of their Interest lies on all their posterity, we inherit our Parents goods and so are liable to our Parents debts ; and he had need to be well stockt that can pay that sum.

But besides that debt, O the innumerable actual Transgressions committed by us ! they are more then the *haires are upon our heads*, and the least is more then we are able to discharge, (as we shall hereafter see.)

Psal 132. 4.

It was *David's* resolution not to goe up unto his Bed, nor give any sleepe unto his eyes, till he had found out a place for the Lord : Let it be the resolution of thy heart not to give any rest unto thy eyes, till thou hast gotten thy *Quietus est* from the God of Heaven.

Zach. 5. 3, 4.

Take the advice given us by our blessed Saviour, *Mat. 5. ver. 22*. And speedily while we are in the way follow it ; many *Writs* are already sent out by God against sinners ; against the house of the Lye, Swearer, &c. And his *Bayliffes* are abroad to arrest us, Sicknesse, Death, Judgement, &c. these lie in waite for us in every corner : yea they have already beene at our houses, and made demand ; beene upon our grounds and streined : and will a man run into arrerage with his Prince, when the Sheriffes and Bailiffes are sent to drive away his Cattle and

and impound them? To disturbe his wife, children, servants, and attach his Person? Should a man in this case fall to sporting, gaming, drinking and never care for compounding and staying of the matter, would we not think him frantick? yet this is the case of many of us; wee are deeply run into arrearage with the Almighty; He hath sent out his Sergeants and Bailiffes which straine our goods, and attach our Persons: From one is taken his *Sight*, from another his *Hearing*, from a third his *Tast*, from a fourth his *Friend*, *Child*, &c. yea many amongst you are weak and sick, &c. saith the Apostle, yet we seek not to stay the matter and compound the businesse with the Lord.

Plato in dialogo contra meritem.  
1 Cor. 11.

How grievous was the sin of *Belsazer*, who notwithstanding those many Provocations of cruelty and Oppression; *Isa. 14. 6.* Idolatry and Superstition, *Ier. 51. 44, 52.* Enchantment and Divination, *Dan. 2. 3.* *Isa. 47. 9.* Sacriledge and Prophanation of the vessells of the Temple, *Dan. 5. ver. 3, 21.* having at the very instant enemies without, *Cyrus* and *Darius* beseeching him; and *Traytors* within, *Gadatas* and *Gobryas* ready to attach him: yet in all this danger trusting to the high walls and strong-fence of *Euphrates*, would make a Feast for his Princes; and insult against God and his *Israel*; causing the golden and silver vessells which his Father *Nebuchadnezzar* had taken from the Temple, to be brought; that he, his Princes, and Concubines might drink therein; and that not for any necessity, but in a drunken veine; and to fillfull his measure, rested not here, but praised the gods of silver, gold, and brasse, giving them the honour of that plenty and victory; when immediately the palme of a hand appeared, and writes his sentence, which the same night was executed on him, and he slaine. God is highly provoked when being under the execution we remaine void of his feare, *Ier. 5. 3, 4.* The child that relents not under the rod, we thinke to be in a manner past grace: when the arrest is served on us, if we then think not of paying

Vse 3.

our debts, or compounding with God betimes, we may be thought desperate.

Lastly, this makes for the defence of those who are watchfull over their waies, notwithstanding the frumps and scornes of the world; what need you (say they) be so precise and scrupulous, why keep you out of such, or such a company? &c. Great need there is: Sin is a debt, and sinners are indebted persons. It is not good to run into unnecessary debts, nor strike hands with such, least before we be aware we ensnare our selves.

When a man comes into the City, (saith an Ancient) he sees a number of goodly things which doe allure him, and set his desires on fire, but if he be wise he will consider what his meanes are, and ability is; and be content to forbear rather then to run into debt for them: so is it with a wise Christian; blame him not for it; consider off sin as a debt, yea as a forfeiture of the soule, and the case is answered.

As all mankind in *Generall* by these two may be understood, so the righteous in *Speciall* (as may be thought) for that these were such whose debt was pardoned: now none but the righteous have their sins remitted, and thus it acquaints us with their Condition before Conversion and Remission, and may afford us this Observation.

Doct.

*That the very Elect before Conversion are alike indebted with the wicked world.* As great debtors they are, and grievous sinners as those who remaine uncalled.

*Ephes. 2. 3. Tit. 3. 3. Colos. 3. 6. 1 Cor. 6. 9, 11. Rom. 3. 9.*

Reason.

They have the same *Corruption* of nature in them that others have; *All have sinned, and are deprived of the glory of God, Rom. 3. 22.*

And they have the same *occasions* and *provocations* to sin from the Divell and the world that others have.

Vse.

Which should teach them, first, *to walke humbly*, seeing they have beene as bad as any other; when they see



seeing they run into riot and excess, they should with *Pharasha Butler* call their owne sins to remembrance.

2. To walke the more watchfully, seeing wee carry a nature about with us, that hath beene so disobedient unto God; counting it enough that we have heretofore followed the lusts of the world, resolving to spend that little time remaining in a more carefull Obedience unto Gods Will, ceasing from sin, *1 Pet. 4. 1, 2, 3.*

3. To carry our selves more meekely towards all; despairing of the Conversion of none, but patiently waiting; proving if at any time God will give them Repentance and bring them out of the snares of the Divell, *2 Tim. 2. 25.*

Come we now to the Condition of these Two Debtors, and first as it was Unlike.

*The one ought five hundred pence, and the other fifty.*

*Text.*

Their Case was not alike in regard of the summe owing to the Creditor, the one ought a greater sum, the other a lesse, whence observe we

*All are not alike indebted to the Lord.* Some are more indebted to him then others.

*Doct.*

This appeares by that Parable, *Luke 16. 5.* And by other expresse Scripture, *Mat. 11. 21. & 12. 31. & 23. 14, 15, 24.*

All have not received from the Lord alike number of Pounds nor Talents. He hath not given to all alike stock to trade with, *Luke 19. 14. Mat. 25. 14.*

*Reas.*

Again, all are not alike deepe in respect of Actuall Transgressions. For albeit Original sin be equally and alike extended unto all, *nec suscipit magis aut minus*, it hath no degree nor parts in any child of Adam, more then other; yet actuall sins committed by us are of a thousand kinds, and every vice hath its latitude and degree; some are bound up in *Folio*, other some in *Quarto*, others in *Octavo*, and the sins of some other in a *Decimo sexto*,

*Aquin. 1. 2. q. 82. Art. 4. Esaius 2. Senten. Dist. 33. Sect. 5. Psal. 19. 13. Mat. 12. 31. & Chap 23. 15. 2 Tim. 3. 13. 2 Pet. 2. 20.*

See 2 Kings 3. 2. Jer 3. 11. Ezek 13. 11. Job 19. 17.  
We read of a Mount of Fescue, and of a Beam which  
may be sawen into many quarters, Mat. 7. 3. of Gnats, and  
Camells, Mat 23. 24.

There are *Funiculi Vanitatis*, Cords of vanity, Isa. 5. 18.  
and there are *Funes peccatorum*, Ropes of sin, Pro. 5. 22. and  
*Vinculum plaustris*, Cart-ropes or Waine-ropes, Isa. 5. 18. By  
which phrases in holy Scripture it appeares, in *All* small  
*Transgression* all are not alike deepe.

V/c 1.

Epist. 29. ad  
Hier.

To say then that no sin is greater then another, is one of  
the grossest errors that ever was; It was maintained by  
the Stoicks (as we may find in *Tullies* *Paradoxes*) against  
all sense, feeling and opinion of mankind (as *S. Austin*  
sheweth.) *Iovinian* sided with them, and was strongly  
confuted by *S. Hierom* out of the Scripture, as *S. Austin*  
testifieth, and evidently appeareth in that second Booke  
which *S. Hierom* wrote against *Iovinian*.

The Papiſts charge us with this error, (but most untruly)  
Their reason is, for that we refuse their distinction of  
sins *Morall* and *Venial*; what we hold and teach con-  
cerning *Venial* sinne, and wherein we and they differ in  
that point, we shall heare when we speake of the mercy  
and compassion of this Creditor in the next verse.

And yet (it cannot be denied) there are amongst us,  
who seeme to incline this way. Reproove them for sin-  
ning, they will answer you they are sinners as others are,  
&c. as if there were no difference to be put betwixt sin-  
ner and sinner, debter and debter in respect of the score.  
These are ignorant and blinded by the god of this  
world, and in judgement they are given up to believe  
a lie.

Paritie of sins we hold it to be an idle dreame; be-  
sides what hath beene already said, the diversity of Sacri-  
fices we read of in Scripture proves the inequality of  
offences, as *Levit. 4. 3.* For the Priest, a young Bullocke  
without blemish must be offered: For the Magistrate a  
male Kid serv'd the turne, *verse 23.* If an Ordinarie

man offended, for him a Female, either Goate, or Lamb should be accepted, *verse 28, 32.*

2. Greater punishments both *Criminall* and *Capital* were ordained for some, then others: He that *steales a man* must die, *Exod. 21. 16.* But he that *steale an Oxe or Sheepe* should onely restore *fourfold*, *Exod. 22. 1.* He that *killed a man unwillingly* was to be prosecuted, *Exod. 21. 13.* But if he killed him *willingly*, the hornes of the Altar could not save him, *verse 14.* So *Adultery* of common people was to be punished with common death, *Levit. 20. 10.* But if the *Priests daughter* played the *Whore*, she must be burnt with fire, because she prophaned her Father, *Levit. 21. 9.*

And as in this *World* so in another; some shall have soarer punishments then others, *Heb. 10. 29. Mat. 23. 15. Luke 12. 47, 48.* and *Revel. 22. 12.* God will reward every one according to his workes, which had beene superfluous to say, were all sins equal.

We have learned better, and accordingly we should examine of what kind our sins are, how much our debt is; and as we finde let us put downe in our Account.

To helpe us a little in this our search, take this for a *Generall rule*, the more directly any sin is done against God, the greater the sin is to be accounted of, and the more the debt. Thus the sin against the Holy Ghost is the greatest sin; because he who committeth that sin, sinneth of malice, purposely to despight the Spirit of Grace. Hence it followes,

1. The sins of the *highest degree* against the *first Table* are greater then the sins of the *highest degree* against the *second Table*. (For if we compare the lowest of the first Table with the highest of the second, it will not hold.) Thus *Samuell* speaketh of *Witchcraft*, and *Idolary* as of the greatest sins, *1 Sam. 15. 23.* And our Saviour calls the *first Table*, the *first and great Commandment*, *Mat. 22. 38.*

2. Those sins that are committed *against the meanes* which

*Pena singulorum inaequales intentione, pena omnium aequales duratione. Aquin.*

*vs 2.*

*Iniuria patientis augeat culpam facientis. Saluvian. Psal 51. 4.*

which should keep us from sin are greater then other, *Mat. 11. 24.* So sins against Knowledge are greater then those that are committed out of simple ignorance, *Luke 12. 47. James 4. 17.* And as it is thus in the *sinnes of Omission*, so also in the *sinnes of Commission*, *Acts 3. 17. 1 Tim. 1. 13.* he found mercy, because he did it *ignorantly*. So *sinnes against the Gospell* are greater then those against the *Law*, for that they are committed against more light; *This is the condemnation* saith Christ, *this light is come into the world*, *Iohn 3. 19.* To commit sin in the cleare light of the Gospell, is a reproach not much unlike that of *Absolom*, *He committed wickedness in the sight of the Sun.* A Tapor in the hand of a ghost makes it looke more ghastly. Thus the sins of the *Regenerate* are more heynous then the sins of the *Unregenerate*, for that God suffers more by them then by others, *Deut. 33. 6. Levis. 22. 31, 32. 1 Tim. 6. 1. Tit. 2. 5.* When *Simron* and *Levi* had dealt so lewdly with the *Sichemites*, *Jacob* told them that they had made him to stinke in the sight of the *Inhabitants* of the land, *Gen. 34. 30.* He had no hand in their sin, but did abhorre it, yet it is the fashion of the world, for the sin of one or two religious men, to open their mouth wide against Religion it selfe. In which respect *David* prayeth God that *none might be ashamed because of him*, that they might not have the dirt of his foule and scandalous sins cast in their faces; Indeed this was that the Prophet laid so heavily to *David's* charge after his fall, *By this deed thou hast given great occasion to the Enemies of God to blaspheme*, *2 Sam. 12. 14.*

3. Sins often committed are greater then those but once committed by us, for that here is an abusing of Gods *Patience* and *Forbearance*, *Rom. 2. 4, 5. Jer. 5. 6. 2 Pet. 2. 22.* In Arithmetick a figure in the first place stands for it selfe, in the second place it stands for ten, and in the third place for a hundred, and so higher, So here.

Thus learne we to judge of sin; and be assured that thou

those who are a Christian cannot sin so good cheape as may an Indian or Pagan. An Englishman cannot sweare, lie, be drunk, commit whoredome, at so easie a rate as a Spaniard, or Italian; Places of much knowledge, are chargeable places to practise sin in. We in this Land are more indebted to Gods mercy for the meanes of Grace afforded then any other Nation under Heaven; and in respect of our unthankfullnesse and unworthy walking more indebted to his Justice.

And when they had nothing to pay, *Non habentibus illis unde redderent, &c.*

In this then they differ'd not; both were alike in respect of their Indigencie and Inability for payment, They had nothing.

Sinners are weak and disabled debtors. They are no way able to pay that debt which is due to God, *Iob 9. 3. Pro. 13. 7. Revel. 3. 17. Mat. 18.*

In this respect our Lord and Master Christ, hath taught us to beg for pardon, *Mat. 6. 12.* And such is the course the godly have ever taken, *Psalms 51. 1. & 143. 2; 13. Daniel 9.*

Man by sin hath disabled himself from doing any thing that in any respect may carry any shew of *Recompence*, *1 Cor. 3. 5.* like desperate Prodigalls we lost all at one throw, we are stripped naked through our fall. No creature on earth so naked and indigent as man; Naked he is borne, and naked shall he returne.

Secondly, *Offensio in Deum est infinita magnitudinis*, saith Bellarmine, *Psal. 130.* *Recompence* therefore which must be given for discharge of that debt must be likewise infinite.

Now the debt is infinite, 1. Because our sins are infinite in number, David propounds a Quories, *Psal. 19. 12.* who can tell how oft he offendeth? no man ever yet could

Text.  
Verse 42.

Doct.

See the good Samaritane.

Job 1.



find a Toties to it. David was a good Arithmetician and numbred his daies well, but his sins he could not number: the haire of a mans head may be told, but his sins were more then they: the *Starrs* in the *Firmament* appeare in multitude, and some have undertaken to number them too, but it is in vaine to undertake a numbering of our transgressions; before wee can recount a thousand, wee commit ten thousand. Like *Hidraes* heads, whilst we are cutting off one by repentance, a hundred more grow up.

Secondly, for that sin is committed against an infinite Majesty, and so provoketh an infinite wrath, and cannot be taken away but by an infinite art: no finite power can doe this, or make a payment of such worth. What shall a man give, saith Christ, in exchange for his soule, *Mat. 19*, or wherewith redeeme it, *Psal. 49*. 6, 7, 8.

Thirdly, Had Man any ability left, and were able to doe something towards the payment of the debt due, yet if hee cannot doe all, how is the debt paid? Let but twelue pence be wanting in the payment of a 100 lb. the Bond (you know) is not discharged; let light gold be tendered will it be accepted? Our best workes are full of imperfections, *1/a. 64. 6*. Hereupon *Origen* groundeth that Question, who dare brag of his righteousness, when he heareth God saying by his Prophet, *All our righteousness is as filthy rags*: If our righteousness be as mens *struous* clouts, what are our *monstrous* finnes.

Fourthly, all the good a man can doe (though he doe more then ever any man did) is at selfe a due debt, and how shall that goe for a discharge of former debts? one debt will not discharge another, nor the payment of this yeares rent discharge the last yeares forfeiture.

The Vanity of *Papish Satisfaction* may be hence discovered; as Christ by his Suffering satisfied for our finnes,

Qui vel super  
justitiâ sua  
gloriabitur, cum  
audiat Deum  
per Prophetam  
dicentem, quia  
omnia justitia  
vestra sicut  
pannus men-  
struati. Orig in  
Epist. ad Rom.  
cap. 3.

Sicut Christus  
passione sua,  
&c.

so we by satisfying suffer for our sinnes (saith the *Trent Councell*.) The Schoole-mengoe mad in the Point. *Aquina* saith, that a man may, *Vindicare divinam vindictam, & compensare divinam offensam*, Deliver from Gods vengeance and recompence God offended: And hee makes the satisfaction equivalent to the wrong done, *per equivalentiam non quantitatis sed proportionis etiam pro alienis peccatis*, by the equivalencie not of quantity, but of proportion, yea for other mens sinnes also.

Sure I am that Scripture teacheth otherwise; If thou Lord shouldest marke iniquities (saith *David*, *Psal.* 130 ) who could abide it. *Iob* saith, He could not answer one of a thousand, *Iob* 9.3. Who can say I have made my heart cleane (saith *Salomon*, *Pro.* 20.9.) In many things we offend all (saith *S. Iames*) And if we say we have no sinne, we deceive our selves (saith the Disciple that leaned on the breast of our Saviour, 1 *Ioh.* 1.8.) Some may be sine crimine, but none, sine peccato: Thou maist seek such a man, but shalt not find him.

*Philosophy* teacheth that there is no pure mettall to be found in the Mines of the Earth, nor unmixed Element in the world: But why speak we of the Earth? The Starres of the skie are not cleane, nor the Angels of Heaven pure in the eyes of God, *Iob* 25.5. And shall we boast of our abilities to make satisfaction to Gods justice for our transgression?

Questionlesse, sin hindreth the virtue of satisfaction. If a man be a sinner, he cannot please God; and if he cannot please God, how can he satisfie him? This Doctrine of the Church of *Rome* we cannot but condemne: Acknowledging that we have sinned, and that there is no way to satisfie the Lord, but by free pardon and forgiveness through the merits of Christ (as wee shall heare afterwards.)

The Ignorance of many carnall Protestants comes here to be met withall: Reason with them about their hope; how

*Omnis humana iustitia iniustitia esse convincitur, si districte judicetur, Greg. mor. l. 9. c. 11.*

*Da mihi aliquē sine prolapsione Delicti. Ambr. Apocal. 6.4.*

*Quem non invenies usquam, esse pures nulloquam.*

*Non peccare Dei iustitia est, hominis iustitia Dei indulgentia, Ber. in Cant. Serm. 23.*

In omnibus mo-  
nitis Dei atq;  
mandatis, una  
eademq; ratio  
est & divine  
gratie & hu-  
mane obedi-  
entiae: nec ob aliud  
unquam datur  
praeceptum, nisi  
ut quaeratur  
praecipiens  
auxilium.

Vse 3.

Hoc in loco uti-  
tur Christus ex  
posito vocabulo  
vocans hujce de-  
bitores. Xristos  
dicitur ut offen-  
dat nos omnes  
coram iudicio  
Dei prorsus non  
esse solvendo,  
nam opus est  
simpliciter pro  
se debitorē sig-  
nificat. & Xristos  
significat indi-  
gentiam atq; e-  
gestatem, qui  
non est solven-  
do. Chem. Harm  
c. 57. p. 986.

how they looke to be freed from the rigour of Gods Ju-  
stice; they will tell us a story of their good Deeds and  
Workes; were they able to doe as much as any Saint on  
Earth, or all the Saints together did: Nay (saith S.  
Bernard) so infinite is the debt we owe to God, that if  
all the lives of the sonnes of Adam were in one man,  
and all the vertues that were in the holy Patriarches and  
Prophets and other holy men of God in the soule of one,  
yet all were nothing to doe God service with, and dis-  
charge what is owing; for my owne part (saith that Fa-  
ther) I have but two farthings to pay the Lord withall.  
(and they be of the least size and measure) my Body and  
my Soule, yea I have but one Farthing, and that is my  
good Will, and what is one Farthing to pay to great a debt  
withall.

*Object.* If it be thus, that we cannot satisfie the Justice of  
God by our obedience, wherto tends it? Why are we re-  
quired to obey Gods Precepts?

*Resp.* The Answer *Prosper* gives, may satisfie us; In all  
Gods Admonitions and Commands, there is one and the  
same reason both of Gods Grace and of Mans Obedience;  
Neither is the Commandement at any time given for a-  
ny other thing, but that the helpe of him that comman-  
deth may be sought for: Gods Precepts must be turned  
into Prayers: So much Obedience as Gods Law requires  
of us, so much Grace we stand in need of: And this  
we are to obtaine of him, who is the Fountaine of all  
Grace.

Let this (that hath beene delivered) teach us to empty  
our selves of all proud and high conceits, and put us up-  
on an ingenuous Confession of our owne Poverty and  
Nakedness. We are not onely Debtors, but Banque-  
routs (as the word here used by our Saviour shewes)  
Such as have nothing at all to pay through our extreame  
indigence and poverty. And indeed the Resemblan-  
ces betweene the one and the other are many: We will  
name some.

3. A Banquerout makes great shew of what he hath not: So doth a Sinner, Prov. 13. 7. He makes himselfe rich, yet hath nothing: He is an empty vine, Hos. 10. 1. A cloud without water, Jude v. 12. A forme of Godlinesse he may have, but he is without the Power, 2 Tim. 3. 5. He hath nothing in Truth, Nothing in the right use, Nothing in Acceptance; all his treasure lies in sinne: Nothing is his, but that: And that is his, 1. In respect of Patrimony, he hath it from his Parents, 2. In respect of Profit: He hath sinned after their example, 3. By Purchase, it is his, He drawing on himselfe both the Guilt and Punishment of the Sinnes of his Neighbours many wayes. This is all a sinner can lay claime unto, as his, and all this is but Beggarie and Nakednesse, Revel. 3. 17.

2. A Banquerout will be borrowing of every one, but pay none to whom he is indebted; thus the Sinner borrowes of all. Of God, of Man, of the Creatures; but that Love, Duty, Service, that is expected he performes not, Promises, Vowes, Bonds, all are broken, Rom. 1. 31. They are branded for Covenant-breakers by the Lord himselfe, and so he hath found them to be, Hos. 6. 7. Neh. 9. Dan. 9, Psal. 106.

3. A Banquerout will take up at high Rates, and put off at Low, buy deare, but sell cheape: So doth the Sinner. Ahab takes up Land, Naboths vineyard: Achaz a wedge of gold, Gehazi, a bribe: Esau, Jacobs pottage: Judas, thirty pence. All these tooke up their wares at deare rates (as doe the Sinners of these dayes.) But one day will bee enforced to cry out with Dysmachus, How great a Kingdome for how small a pleasure have I lost!

4. A Banquerout will be offering Composition to his Creditours; but it shall be very little, three or foure shillings in the pound, it may bee not so much: Thus deales the sinner: he will be offering a composition as Pharaoh did, Exod. 8. 25. Goe sacrifice in this Land; if that

that will not be accepted, then: *Goe into the wilderness and Sacrifice*, but go not farre, *vers. 28*. Will not that be taken? then *Goe you men and Sacrifice*, but all may not goe, your *little ones* shall stay behind, *Cap. 10. verse 11*. Will not this be hearkned unto? then, *goe you your selves, and let your little ones goe also*: onely let your Flocks and herds be staid, *vers. 26*. Something they will doe, but the whole debt, they resolve they will never pay.

5. A *Banquerout* cannot be trusted of any one that knowes him, no more a *Sinner*, God will not trust him, *Iob 4. 18, 19*. Christ will not trust him, *Iob. 2. 24*. Nor will the godly (if they be wise,) *Ier. 9. 14. Mich. 7. 2. Iob 19. 14, 15*. We may expect Love and Dutie from them; but how can they pay, who have nothing?

6. A *Banquerout* in a short time hides his head, He is not to be seene; so is it with a *Sinner*, *Psal. 37. 10*. Yet a little while, and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be. And *verse 35, 36*. I have seene (saith David) the wicked in great power, and spreading himselfe like a greene Bay-tree, yet he passed away, and loe he was not, yea I sought him, but he could not be found.

The serious Consideration of this our weak estate by Nature, would cause us (not to say with that Debtor, *Matth. 18. 26*. Have Patience Master, and I will pay thee all.) (For we are not able to pay halfe nor quarter, nor any thing at all towards satisfaction of divine Justice, but) to pray with David for *Mercy and Forgiveness*. Which is the next Point we are to speake unto, and that whereby this Creditor is further described unto us and set forth, *αποστόργιστος ἰσαφῆτος*, Hee frankly forgave them both. And here consider we the Act of this Creditor [He frankly forgave] and then the Object [Them both.]

He



*He frankly forgave them both.]*

Litterally this teacheth Creditors a Christian duty,  
*To deale mercifully with such as are disabled Debt-  
 ers.*

Rigorous demanding of due debt (in case of disability wee may find forbidden, *Deut. 15. 17.* Which Law whether it is to be understood of a *perpetuall release* of the debt at *seven yeares end*; (as the Hebrews for the most part understand it) and therefore had their Limitations for some debts and debtors) or onely as an *Intermission* for the *seventh yeare*, wherein was neither sowing, nor reaping, nor other workes of Husbandry, so that the poore had not such meanes for paying of their debts as in other yeares; yet it figured the *yeare of Grace*, the acceptable yeare of the Lord, which Christ preached, by whom we have obtained of God the release of our debts, *The forgiveness of our Sinnes, Luke 4. 18, 19.* And calleth upon us likewise to shew mercy to our poore decayed Brother, and forbear *Exaction, Nehem. 5. 3, 11. 14. 5. 8, 6, 7.*

In the Gospel our Saviour wills us to *lend looking for nothing againe*, which is not (say some) to be understood onely of *Use*, or *Loane*, but of the *Principall*, in case it should so fall out, that they are by the hand of God disabled: Sure I am there is a *Parable* propounded by our blessed Saviour which acquaints us with Gods severity against such rigorous *Creditors*, as upon that *Parable* and passage I have more fully shewd. Therefore a word or two of this Point shall here serve.

How few *Creditors* are there like to him here spoken of? It is no rare matter to meet with some like him we read of, *Mat. 18. 28.* Who will take their *Debtors* by the *throat* and call for speedy payment of what is owing: These may be resembled to *Plinies Hiana*, they eat up the carcases of men; utterly undoing by *Execu-*

Text.

Doct.

Maimony in his  
 Treat of the  
 Release, c. 9.

Luk. 6. 35.  
 Beza.

vse.

Lib. 8. c. 30.

tions

tions and perpetuall Imprisonments those who are disabled by Gods immediate hand (as by fire, water, sickness, &c.) and not through their own negligence or improvidency.

I deny not, but debts owing are to be required; God himself hath given liberty to the Creditor to take a pledge for his security, *Deut. 24. 10, 11, 12.*

I (likewise) grant that more strictnesse and extremity may be used in requiring a Debt of such as rashly cast themselves into it (though they be poore or pretend Inability, when indeed it is but a pretence,) (as the manner of many in these daies is,) *Prov. 22. 26. & 27. 13.*

But in the behalfe of the poore and needy; the well minded Debter, the Lord giveth an other charge, *Exod. 22. 26. If thou shalt receive to pawne the garment of thy Neighbour, restore it unto him before the Sunne goeth downe; for that onely is his covering, that is his garment for his skin, wherein shall he sleep? Therefore when he crieth to me I will heare him, for I am mercifull.*

Yet no debt whatever may be exacted without Mercy, still remember, as man is a Debter unto thee, so art thou unto Mercy: Thus St. Paul (*Rom. 15. 27.*) sheweth the *Macedonians* and *Achaians* were. Whereupon St. *Ambrose* thus speaketh, *In tantum nos humanos & misericordes vult esse Apostolus, ut & debitores nos dicat ejus.* So farre doth the Apostle presse to be mercifull and courteous that he affirmeth us to be debtors unto it. Therefore so exact thy Debt that God may forgive thee all thy Debts.

Mystically, this sets forth Gods mercifull and gracious disposition towards poore sinners, and serves first to informe us of this truth.

*Remission and Forgiveness of Sinnes is attainable, there is a possibility for a sinner to have his Debts pardoned and remitted, Act. 3. 19. & 10. 43. & 26. 18.*

The Sacrifices under the Law prefigured as much,  
*Heb. 5. 1*

*Amb. in Rom.  
cap. 15.*

*Doct.*

*Heb. 11. 1. and the gracious promises under the Gospell make it good, Isa. 1. 18. & 55. 7. Ezek. 33. 16. Mat. 12. 31. And the faithfull performances of those gracious promises in so many Instances put us out of all doubt concerning this truth, Psal. 32. 5. Isa. 38. 17. & 44. 22. Mat. 9. 2. Marke 2. 5. 9.*

The grounds are two; First, *Mercy in God*, who desireth not the death of a sinner, *Ezek. 33. 11.* It is his Name to be mercifull: an *Attribute* as infinite as himselfe. it suits with his *Nature*.

Secondly, *Merit in Christ*: By his Sacrifice he satisfied Gods Justice, and paid the debt of sin, *1 Cor. 15. 9. Gal. 1. 4. Ephes. 1. 7. Colos. 1. 14. 1 Iohn 3. 5. Heb. 9. 26.*

Hence commeth that sweet concurrence of *Mercy* and *Justice* spoken of by the Psalmist, *Psal. 85. 10. Mercy and Truth are met together, Righteousnesse and Peace have kissed each other.* They met together and that divers times, but did never kisse till Christ reconciled them; when they met before, they met in a kind of opposition (as *S. Bernard* sheweth in a Dialogue) A great contention there was betwixt them about mans Redemption. *Mercy* pleads hard, What hath God forgotten to be gracious, will hee cast us of for ever and be no more intreated? That by no means wils the death of a sinner; *Justice* steps in, and requires that she may have her due, and that the soule that sinnes may die; Hast not thou said it, and shall not the Iudge of all the earth do right? Thus the Plea hangs; our salvation lies as it were a bleeding, we as guilty prisoners still stand at the Barre. Christ steps in, gives *Justice* satisfaction, ends the quarrell, and makes all kind, kissing friends. For ingiving himselfe a ranfome for man, he did at once pay both *Justice* her debt, and obtaine for *Mercy* her desire.

Great is the comfort that poore sinners may have from hence; to looke upon the greatnesse of our debt, the infinitenesse of the sum is enough to sinke us; but to heare

*Ser. 1. de Annun Dom.*

*Vse.*

of

of a possibility to procure a discharge, to put a new life and spirit into us as it did into the hearts of the people, when they heard *Shecaniah* tell them that there was hope in *Israel* concerning this thing, *Ezra. 10. 2.*

It may also encourage us to use speedie meanes for the obtaining of a Pardon; seeing in seeking after it, we seeke after that which is honourable and worth the having.

A mercy of all mercies it is to have our sins forgiven; there needs no more but that, to make us truly happy, *Psal. 32. 1. Rom. 4. 6, 7.* Salvation stands in it, and under that one benefit, all the good that we receive by Christ is comprised; It is put for the whole Covenant, and for all the priviledges therein contained, *Acts 10. 43.* and is esteemed the greatest blessing which flowes from Christs blood, *Mat. 26. 28.* That is the *Fountain* (as it w. re,) other blessings are but *streames* issuing thence; the things of this world are made true blessings by it.

And yet how unworthily is this put in the last place in most mens endeavours? Should a man stand with *Salomon* in the window of his house, and looke and consider the courses of men, how should we see them bused? Some eagerly pursuing wealth, other greatnesse, other following pride and vaine delights; like children they run after Butter-flies: but not one amongst many who spends his time and studie this way, how to get a pardon of sin, and a discharge of that debt he owes to Gods divine Justice; Pray you to the Lord (said *Pharaoh* unto *Moses*) that hee may take away the frogs from mee: he desired not that his sins might be taken away, which were the cause of them; so is it with the men of this world, they pray to have sicknesse, poverty, lamenesse &c. removed from them, but for their sins they passe not, that debt least of all troubles them.

*Quest.* But whence is it that men are so carelesse in seeking after this one thing necessary?

*Resp.* Diverse Reasons may be rendered of this great neglect.

First,

Resp.

First, an *erroneous* judgement about the thing it selfe : Some think it is that which cannot be had, or if it be feasible yet it is not so necessary as other blessings, which lies them more in hand to seeke after. The error of which opinions what hath beene said before, discovers.

Secondly, this great neglect ariseth from *want of due consideration* of mens present states, they spend no thoughts this way ; like Banquerouts, they love not to cast up their accounts. Men are not aware how many Bills of particular sins hang upon the file, and are upon record against them in the Lords Court of Justice ; they consider not how they lie open (till discharge be had) to all Gods plagues and curses, which dog and follow them at the heeles in every corner like so many Serjants to arrest them at Gods Suit, *Deut. 28. 19.* They consider not that after death there is no Redemption : If a discharge be not obtained before death, lay hold upon them, there is no way but one, to prison with them. And how Hell follows death at the heeles, *Revel. 6. 8.* Nor doe they bethinke themselves how suddenly death may seaze upon them, *as the fishes that are taken in an evil net,* (even whilst they are floating and playing at a flie,) *and as the Birds that are caught in the snare, so are the sonnes of men snared in an evil time, when it falleth suddenly on them* (saith Salomon) Were these things well thought on, men would feare to let the temples of their heads take any rest in the omission of this duty.

Eccles. 9. 12.

Thirdly, this ariseth in some through a *bold presumption of Gods mercy*, conceiting that God will forgive us our sins, though we take no paines about it. God indeed is mercifull, and his *mercy is above all his workes* ; but still it is restrained to those that seeke it, *Lament. 3. 25. Psal. 103. 11. Mat. 7.* As for other who are brutish, and sin presumptuously on hope of mercy, God hath already acquainted them with his mind, *Deut. 29. 19; 30. Isa. 27. 11. Pro. 1. 17, 28, 29, 30.*

But if it be so great a blessing, and haveable likewise ;

F

It



It may be you will aske me about the *means* that must be used for the obtaining of it. If so, I answer

First, bring thy soule to a true *sight and sense of sinne*, this is that which prepareth a man, and maketh him capiable of a pardon. *The whole have no need of the Physician, but the sicke* *Mat. 9. 12.* nor are any called to be eased, but such as find themselves to be wearied with the load, *Mat. 11. verse 28.* The widow said to the Prophet, *O thou man of God why comest thou to call my sinne to remembrance, and to slay my sonne;* but thus to bring sin to our remembrance is not to *slay us*, but to *save us*.

Secondly, *Judge your selves* for them, confesse them humbly before the Lord, *Luke 15. 18, 19. & 18. 13. 1 John Chap. 1. verse 9. Pro. 28. 13.* This course David took and found it speeding, *Psal. 32.* God is well pleased to have himselfe *cleared*, and our selves (as is meet) *charged*.

Thirdly, *Pray earnestly* to the Lord in the Name of Christ for pardon and forgivenesse, *Hos. 14. 3. Dan. 9. 18, 19. Mat. 18. 22.* I forgave thee all that thy debt, *because thou desiredst mee:* there is no pardon granted, but where it is desired; no obtaining Remission but by humble supplication, and the prayers of the faithfull are very available for this purpose, *James 5. 16.*

Acts 10. 43.

Fourthly, *carefully use the means* which God hath left to his Church for the obtaining of this grace; attend on the Ministers of the Word, it is the *Ministry of Reconciliation*, *2 Cor. 5.* By it God is pleased to worke Faith in our hearts, whereby remission of sins is received. These are the means which being conscientiously used, Remission may be obtained, and our debts discharged. And so much of the *Benefit* bestowed, come we now to the manner of it. The Text saith

Text.

*He frankly forgave them both*

*Utvisq; debitum & xpius, ex gratia condonavit:* Both these

these were forgiven by God, no part of the debt was retained to either of them; and this God did *Gratis*, frankly and freely; first observe,

*God in forgiving sinne, fully forgives it*, no part of the debt is reserved to be exacted of us.

To *forgive* imports as much; for where any recompence is made or punishment suffered; there is a kind of *satisfaction*, and that is contrary to *Remission*.

*I will forgive their iniquity* (saith the Lord, *Ier. 31. 34.*) and *I will remember their sinnes no more*; He will so *forgive* as to *forget*; and if he forget them, then certainly he will never punish a man for them, (for in Scripture phrase God is then said to remember sin, when he punisheth for sin, as *Ier. 14. 10. Hos. 8. 13.*)

Hereto tend those Metaphors in Scripture used when forgivenesse of sin is spoken of, considered in severall Relations. Sometimes it is considered as having relation to the *Fault* committed, so it is expressed under the phrases of *Purging*, as *Ezek. 22. 24. Psal. 51. 7. Not laying it to the charge, Acts 17. 19. taking it away, Ioh. 1. 29.*

As it hath relation to the *Booke* wherein it is recorded, so it is expressed by the phrase of *blotting out*, *Acts 3. 19. of hiding and covering* so as it cannot be read, *Psal. 32. 1. Mich. 7. 19.*

As it hath relation to *God*, who is wronged in point of honour, so it is expressed by the phrase of *passing by the offence*, *Mich. 7. 18. Not seeing and beholding it. Numb. 23. 21. Casting it behind the backe, Isa. 38. 17.*

As it hath relation to the *Punishment* contracted by it, so it is expressed by the phrase of *putting away sinne*, *2 Sam. 12. 13. Isa. 44. 22. Not imputing it, Psal. 32. 2. Rom. 4. 8.*

These are all significant Phrases according to their severall Relations, and betoken as much as hath beene delivered, viz. an absolute riddance and small discharge thereof; so that as the Prophet speaketh of it, *Ier. 50. 20. It shall be sought for, and there shall be none.*

Doct.

Use I.

*sicut Christus  
Passione sua sa-  
tisfecit pro pec-  
catis, ita nos  
satisfaciendo  
patiamur pro  
peccatis. Concil.  
Trid.*

This maketh against that Doctrine (before touched) of *Satisfaction* or *Satiapassion* defended by the Papists; who though they acknowledge such a matter as Pardon of sin, yet they maintaine forgiveness to be such a thing, in which God remitteth but in part; The *fault* (they say) he doth discharge, but not the *Penalty*, that is (say they) reserved to be satisfied for, in part here, and part in Purgatory; and indeed for the foundation of Purgatory and maintaining of that fire, was this distinction of theirs invented; for it was never knowne in Christs time.

An opinion that cannot stand with the *Nature of forgiveness*, as it is described in Scripture. If all be pardoned, what is behind to be satisfied for? If there be some satisfaction on our part expected, how then is the forgiveness absolute?

Sundry arguments we have in Scripture against this error.

First, *Rom. 8. 1.* the Apostle expressly teacheth, that there is no condemnation to them that are in Christ, *nihil damnationis*, (as the Vulgar Translation (which they themselves so highly magnifie) hath it,) not one jot of condemnation, now what is *Condemnation*, but the adjudging of a man to punishment? So in Scripture it is every where used, *Mat. 10. 18.* *Mark. 14. 64.* If then no condemnation be reserved for the true Believer, there is no punishment due to his sin by him to be suffered.

Secondly, our Redemption by Christ was from the whole curse of the Law due to us for sin; now *Temporall punishments* due to us for sin, are part of that curse, *Deut. 28. 16---23.* Therefore from them also are wee freed.

*Object.* Wherefore then doth the living man complaine (you will say)? doth not man suffer for sin? *Lament. 3. 39.* And why did God after he had pardoned *David* for his Adulterie and Murther, reserve for him

Tem-

Temporall punishment? *The child borne to him must surely die, 2 Sam. 12. 13.*

*Resp.* This was *Castigatio* not *damnatio*; *medicina*, not *pæna*, a chastisement, not a condemnation; a medicine, not a punishment, (as speaketh S. *Crysostome*) And betwixt these, we must learne to distinguish: It is true, God layeth many things on his dearest children in this life, notwithstanding he hath forgiven them their sins; but such sufferings of theirs, are neither *expiatorie* nor *satisfactorie*, nor yet *vindictive* for sin; nor can they properly be called *punishments*, but *Fatherly chastisements* and *corrections* onely, *Psal. 94. 12. Heb. 12. 6. Revel. 3. 19. 1 Cor. 11. 32.* God sends them in love, and offers himselfe therein to his as unto children, *Heb. 12. 7.* He inflicts them as *furtherances to Sanctification*, not as *meanes of Satisfaction*.

Thirdly, the Lord doth so, (and much more) fully forgive the sins of the Faithfull, as he would have them forgive one another; and he makes his forgiveness the very patterne we should work by, *Ephes. 4. 32.* But in our forgiving he requires that both the *fault* and *punishment* be forgiven, *1 Pet. 3. 9.* And therefore wee must needs conclude, that whom God forgives, to them are forgiven both.

As for satisfaction to our Brethren for wrongs to them done, by acknowledgement, restitution, *Multæ*, with asking forgiveness, &c. we both teach and practise, but they shall not be able to satisfie us in this point, that any thing we can doe or suffer can satisfie Gods Justice.

I spare any further wading in this point; Thus much I thought needfull to say on it, for that this Popish opinion of *Satisfaction* cleaves (as one saith well) very close unto our natures, and there is an aptnesse in us to thinke by some act of ours to make amends for the things we have done amisse. This we are not able to do, for when we have done all we can, *we are unprofitable servants, Luk. 17.*

V. se.

This is a Doctrine of singular *Comfort* to all those that are in Christ and made partakers of this benefit of Remission.

It is storied of *Cæsar* to his renowne and praise, that after the defeate of *Pompey* hee had in his custody a Casket, wherein he found divers letters written by many of the Nobles under their own hands; (sufficient evidence to condemn them) but he burnt them all, that no monument might remain of a future grudge. Thus doth God cancell and annihilate the sins of his Elect ones; and causeth an act of Oblivion to be made, that there may be no quarrell against them in Heaven.

And (to be short) being thus fully pardoned, whatsoever happens to us or is inflicted on us, wee may rest assured comes in *Love*, it is mingled with *Love*, and shall through *Love* be turned to our good, *Rom. 8. 28*. Let our Afflictions smart never so much, yet the scirle is removed; they are but *medicinable potions*, and shall further our salvation in the end.

Job 15. 11.

Are the *Consolations* of God small with thee, (as *Eliphaz* said to *Job*)? doe not these things affect thee to rejoycing? surely then we are as yet *Dead Births*; Gods children have rejoyced in this mercy more then in great spoiles, Let the heart of them rejoyce that seeke the Lord.

And (to conclude) be carefull that we lay up safe our discharge and pardon having once obtained it. How carefull men are to lock up a *General discharge* from some *pecuniarie* debts, we know well enough; but no discharge to this, so lay it up, that you may not have it to seek in the hower of *Temptations* and *Tyrals*. Such times you must expect, and then your Acquittance sealed with Christs blood will stand you in much stead. Our carelesnesse this way, often causeth God to hide from us the comfort of it, to the end that wee may seeke it up, and keep it better. Thus we lay some peece of plate aside for a while to teach a carelesse child, or servant,



to be more carefull of it after it is returned. And thus much of the Fullnesse of Gods pardoning. Come we now to the Freenesse of it. Hae Frankly forgave them both. Whence observe we

*Remission is of free grace and mercy; whom God forgives he forgives gratis.* The Pope indeed sells Pardons; God sells none, what God doth this way hee doth freely.

This Truth is abundantly confirmed and strengthened in the holy Scriptures. *I, even I am he that blot out your iniquities for my own sake, &c. Isa. 43. 25. Not for your sakes, but for mine own sake will I purge you and wash away your sinnes, O you house of Israel, Ezek. 36. 25, 31.* Thus Ephes. 1. 7. The Apostle speaking of this benefit, tells us that he gives it *κατὰ τὴν πλοῦτιαν τῆς χάριτος αὐτοῦ*, according to the riches of his grace. And Rom. 3. 24. he saith, wee are justified, *domini, gratis*, or freely by his grace through the Redemption that is in Iesus Christ.

But here lies the Objection: If it be through the Redemption that is in Iesus Christ, how then is it free? that which we get upon a price paid, and ransom tendered, is from Injustice due to us, and not of free grace given us: But so was this obtained, as the Apostle likewise elsewhere with, 1 Cor. 6. 20. 1 Tim. 2. 6.

Remission of sins was purchased for us, and our debts discharged through the satisfaction made by Christ to Gods Justice. Not one farthing of that sum wherein we stood indebted to the Lord was forgiven, without payment made by Christ; who by his *Active Obedience* paid the Principal that was owing, fulfilling all Righteousnesse, Mat. 3. 15. And by his *Passive Obedience* paid the Forfeiture, in which respect the Prophet saith, *wee have received at the Lords hand, (viz. in our Surety) double for all our sinnes, Isa. 40. 2.* So that *ex parte Christi*, on Christs part it was not free. and yet *ex parte hominum*, on mans behalfe, it is every way ingenuous and free. And that

Object.

Resp.

First, in regard of *God the Father*, who was pleased out of the love he bore to mankind to send his onely begotten Sonne to discharge that debt was owing, *Isa. 9. 6. John 4. 10.* And out of the like love and mercy hee was pleased to accept of the satisfaction and payment by him made on our behalfe; for nothing bound God to this way, but that wherewith he did voluntarily bind himself, *Heb. 6. 7.*

John 10. 15.

Secondly, in respect of *Christ* who satisfied for us, it was to us free. He freely and willingly assented to the worke of our Redemption, in which respect it is said, *He laid downe his life and tooke it up againe.* As likewise in that we are no way able to gratifie Christ for what he did in any measure, *Psal. 116. 12.*

Thirdly, in respect of *our selves* who receive this mercy, it is free forgiveness; we conferre *no merit* to it, nor did we add any thing towards that great purchase of his, *Rom. 11. 6.* Thus then, in speaking of Gods free grace in pardoning sin, Christ is not to be excluded, he is *not* the end or Tribute, and wee by his payment are *not* Tribute-free. And so wee stand discharged through his ranfome before God Almighty.

Object.

This Objection may be further urged thus, That is freely bestowed which is conferred without any help or work in the Receiver. But many necessary works and acts are necessarily required of those that are discharged (as Faith, Repentance, Charity, &c.) How then is it freely given?

Resp.

Though it be not conferred *without these*, yet it is not conferred *for these*. They are not *Causes* but *Conditions, Signes* and *Proofes* to settle our hearts in this comfortable Assurance that we have found mercy with God, and that our sins are pardoned, (as we shall heare hereafter in the Application of this Parable.)

Vse.

This makes against the *Papists*, who with a like *Pride* cry up their *Actions* to be *Meritorious*; as they doe their *Passions* and *Sufferings* to be *satisfactory* to Gods Justice.

They

They make a double merit: A merit of *Congruity*, which (they say) goeth before Conversion, and obtaineth Justification and Remission of sins: And a merit of *Condignity* which followeth after Conversion, and furthereth our Reward when this life is ended.

Neither of these can stand with *Free Grace*: *Grace* and *Merit* fight *ex diametro*, Rom. 3.28. If by *Grace* we are saved, then *merit* is no merit, if by *merit*, *Grace* is no *Grace*.

Which doctrine of the Church of *Rome*, (had she no more alike unsound) may justly fasten upon her the ill name of *Meretrix Babylonica*, the whore of *Babylon* (saith one) For *Meretrix a merendo sic dicta est*, a whore hath her name from meriting. Her standing upon termes with God, and pleading merit, marres all her merit, *Sufficit ad meritum scire quod non sufficiant merita* (saith *S. Bernard*) If there be any merit, it is in denying all merit. And thus that Father merited, for I find in his life that seeming to be before Gods Tribunall and Satan opposing him, (*S. Bernard*) there seemed thus to reply: I confesse I am not worthy, neither can I by my owne desert obtaine the Kingdome of Heaven. But my Lord obtaining it by a double right, by his Fathers Inheritance, and the merit of his Passion, being content with one himselfe giveth me the other; of whose gift challenging it by right, I am not confounded.

And of this mind are the Papists when they come to the point indeed. So *Bellarmino* (out of *Bernard*) because (saith he) of the uncertainty of our Righteousnesse and the danger of Vaine-glory, *Tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere*. It is safest to put our whole trust in the sole mercy and goodnesse of God. Here he playes *Penelope*, *texis telam & retexis*, he sews and ravells; after much written and great paines taken in defence of merit, hee dasheth all with his Pen, telling us what is the safest way. And in a case so neerely

CON

Dr. Featly.

*Meretrix a merendo, nam mercede suam exerceat malitiam, &c.*

*Calopin. Tit.*

*meretrix.*

*Bern. Serm. 52.*

*Pateor non sum dignus ego, nec proprijs possum*

*meritis regnum*

*obtineri. Calorū*

*ceterū duplici*

*jure illud obti-*

*neus Dominus*

*meus, heredita-*

*te scilicet Pa-*

*tris & merito*

*passionis; altero*

*ipse contentus,*

*alterum mihi*

*donat, ex cuius*

*deno jure illud*

*mihi vindicās*

*non conjundor.*

*Aurbor. vit.*

*Bern. l. i. c. 12.*

*Bellar. de lu-*

*lis. l. i. c. 6. &*

*l. i. c. 7.*

Vse 2.

concerning our Salvation, he that will not take the safest way is much too blame.

Therefore be we directed in the surest and safest course, fly we to the *Mercy of God* in begging Pardon, use no other plea, but the *freeneffe* of his Grace in Christ. Thus did *David* seek, *Psal.* 6. 2, 4. & 25. 6, 7. & 55. 1. So *Daniel*, *Cap.* 9. 18. and the *poore Publican*, *Luk.* 18. 13. So the *wo man of Canaan*, *Mat.* 15. 22. So the *two blind men*, *Mat.* 9. 27. & 20. 30. So do thou.

Had a man any other *Plea* for pardon; it must be from something in himself, or for something in some other creature; but from neither of these.

From a *mans selfe* there is no ground to hope for Pardon, there is nothing in man, in regard whereof he may looke for respect from God: For, 1. There are *many stains and blemishes in our best workes* (as before we have heard) *Isa.* 64. 6. 1 *Iob.* 1. 8. In respect whereof *S. Paul* that chosen Vessell professeth, *That hee was nothing* 2 *Cor.* 2. 11.

2. Though a man did know no evil by himselfe, nor were conscious of any blemish in his righteous Actions, yet God who is a *God of pure Eyes* knowes much and sees much in us; In which respect *Saint Paul* saith, *I know nothing by my selfe, yet I am not thereby Justified, Hee that judgeth mee is the LORD*, 1 *Cor.* 4. 4.

3. If in case that there should be no Imperfection at all in it, yet there is no pleading of our workes to the *Almighty* by way of merit, for these Reasons.

1. They are not *our owne*, but *Gods*, *Isa.* 26. 13. 1 *Cor.* 4. 7. & 15. 10. 2 *Cor.* 3. 5. *Phil.* 2. 13. *If thou renderest any thing* (saith *S. Austen*) *to God of thy owne, thou renderest Sin: For all the good thou hast, thou hast received from God: thou hast nothing, which thou maist call thine owne, but sinne.* And elsewhere he strongly insarreth against all *Plea of mans Merit* thus. *Sibansunt, &c.* If thy workes are good, they are *Gods gifts*; if they are evill

*Qui quilibet tibi enumerat vera merita sua, quid tibi enumerat nisi munera sua.*

*Aug. l. 1. Confes. Si de tuo retribuisti, peccatum retribuisti; omnia enim quae habes ab illo habis, tuum solius peccatum habes, Aug. in Psal. 103.*

evill God crowne them not: If therefore God crowne thy workes, he crowne them not as they are Merits, but as his own Gifts. Certainly that which is not our worke is not our Merit. Can we oblige a man to us by paying him his own.

2. We do no more then we stand ingaged to do, when we have done the best we can, *Luk. 17. 10.* How then can we challenge any thing from God by way of Merit? Is any man engaged to us for discharging of a Bond, which they are bound under a great penalty by a precise day to satisfie.

3. There is no Proportion betwixt that goodnesse which is in us, and that we expect to receive from God for it. What is all the mony we can make; all that we can do or suffer towards the payment of a debt of ten thousand Talents? and such a debt is sin, *Matth. 18. 24.* Heare the Apostle speaking to this, *Rom. 8. 18. 2 Cor. 4. 17.* And yet Suffering for the Gospell is a worke of the best sort, which God most especially doth regard. Thus then there is nothing in our selves wheron to ground any Plea for pardon.

Nor is there any other Plea to use to God for pardon in respect of any other creature. We read, *Matth. 25.* that the foolish Virgins hoping to borrow oyle of the wise, were denied, and plainly told, that they had not to spare, that they had not enough to lend and spend both. No trusting to any other mens Merits (whatsoever Papists say) Resolve we therefore to fly to the throne of Mercy (as from Common Law we flicke to Chancery for reliefe.) Put wee up our Petitions into the Court of Requests, after this forme and no other, LORD be mercifull to mee a Sinner.

And as we are to begg all of Mercy, so learn we here to ascribe all to Mercy; we are called Vessels of Mercy, *Rom. 9. 23.* Now the Vessell tents of the liquor that is in it. The whole worke of our Salvation can be ascribed to no other thing then to Mercy. Election, that is of

*Si bona sunt,  
Dei dona sunt,  
si d. i. dona sunt,  
non coronat i. a.  
quam merita  
tua, sed tanquā  
dona sua, Aug.  
de lib. Arbit. c. 7  
Quicquid geſe-  
ris parum eſt :  
quicquid ſeceris  
minus eſt, Chryſ.  
Hom. 70.  
Eiſi millies mo-  
riamur, eiſi om-  
nes virtutes que  
ime expleamus  
nihil digne  
gerimus alca,  
que ipſi a Deo  
percepimus,  
Chryſ. l. de com-  
punctione cordis*

Grace,



*Grace, Rom. 11. 5. Vocation according to Grace, 2 Tim. 1. 9. Justification by Grace, Rom. 3. 24. Glorification a gift of Grace, Rom. 6. 23. Why blessed be God, which according to his abundant Mercy hath begotten us againe to a lively Hope, &c. 1 Pet. 1. 3. Say we of all spirituall things as Iacob of his wealth, God hath had Mercy on me and therefore I have all these, Gen. 33. 11. And with the Church let us still acknowledge, Lord thou hast wrought all our workes for us. Isa. 20. 12. As for those who take from God, and ascribe unto themselves, they do that in earnest, which wee see boyes doe in jest: They stand upon their heads and shake their heeles towards Heaven.*

*vs 3.*

That we may manifest our *Thankfullnesse to God* for this free *Mercy* of his in our Salvation, let us shew mercy to our poore distressed Brethren, who stand in need of it; and be mercifull to them even as our Father is mercifull unto us.

*Mercy in God is as it were his Face; Now we are said to resemble others when we are like them in the Face, rather then in the hands and feet. In nothing can we better resemble God, or shew our selves his children, then in following his example, forgiving those who have done us wrong, Even as he hath forgiven us. Be the Party who he will be, if he say, It doth repent mee, pardon him: For so God pardons the unworthy thief of us.*

Be the *Fault* what it will be, *God forgives us, Iniquity, Transgression and Sinne, Exod. 34.* Yea, although we have forgiven him many times already; *I say not untill seven times, but untill seventy times seven times, Math. 18. 12.* So doth God by us. And so forgive as nor to impute the wrong unto him, count the wrong and injurie, as if it were not; So did *S. Paul* forgive the *Galathians, Cap. 4. 12.* Yea *have not injured me at all.* Still look upon the patterne God hath set us to work by, *Ephes. 4. 32. Colos. 3. 13.* Remembring God hath

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so farre tied his Mercy to this Condition of our *Forgiving* others, that unlesse we do so, we can have no comfortable assurance that our sins are pardoned, *Mat. 6. 14, 15. & 18. 32, 33.*

Look as *David* said of unthankfull *Nabal*, *In vaine have I kept all that this fellow had, 1 Sam. 25. 11. 22.* So will God say of such as will not forgive, *In vaine have I done all this for him*, given my Son, promised pardon &c. seeing he is so unthankfull as not for my sake to passe by such small wrongs and injuries.

Lastly, from what hath beene delivered of the *Free-nesse* of *Gods* Mercy may a poore Sinner gather Comfort.

It is that that troubles many a soule, they have nothing of worth within them: They cannot see why *God* should pardon such as they are. But though there be nothing in thee, yet there is something in himselfe; Bowels of Mercy, and a Nature inclined to shew Mercy. Where nothing is to pay, there he *frankely forgives all*. Besides *Christ* hath paid for thee that which thou wert not able to discharge. The first Letter of his Name yeelds Comfort (if you consider it well) much more the whole.

You know the *Mercy-Seate* was upon the *Arke*, and within the *Arke* the *Law* was put, and over the *Arke* and *Mercy-Seat* were *Cherubins* covering one another: What signified all this, but that by *Christ* our *Arke*, the curses of the *Law* are covered, and God become gracious and favourable, into which things the Angels desire to pry, as *S. Peter* saith. Look then from off thy selfe, and fix thy eye on *Christ*, and when ever thou comest to God for pardon, look towards the *Mercy-Seat*, (as they who prayed in the Temple did) desire him to shew thee Mercy, and to forgive thee for his *Christs* sake, and doubt not of Audience. Thus much of the *Benefit* bestowed. Next of the *Persons* who were made partakers of this *Benefit*.

*Vse 4.*

*Nomen Iesu a  
pud Hebræos a  
litera ioih, apud  
Græcos a Iota  
incipit, que u-  
traq; in sua gen-  
te denarij nume-  
ri est nota: decē  
obolos in precū  
um avime sua  
offerunt, qui in  
Iesum Christum  
credentes signū  
nominis ejus,  
quod a denario  
numero incipit,  
in fronte & pro-  
fessione proferūt  
Bea. de iab. Sa-  
lomon.*

*Them*

Text.

Them both.]

And here we see wherein the Condition of these two Debtors was *Alike*. There was difference in respect of the *Debt* owing, one ought a greater Summe then the other; but no difference in respect of the *Discharge*: Both are forgiven the one as well as the other. Hence observe,

Doct.

*Forgivenesse and Pardon is generall to all that cast themselves on Gods free mercy for it.*

*Ezek. 18. 27. Isay. 55. 1. Iohn 3. 16. Acts 2. 38, 39. Revel. 22. 17.*

The Ground of this is, *The Love of God to Mankind*, out of which he was mooved to send Christ into the world, and offer to them life and Salvation upon *terms possible*.

*Christus tamen si non esset omnes lucraturus, nihilominus pro omnibus mortuus est. quod suum erat adimplens, &c.*  
Chrys in Ro. 14

Vse.

2. *The price paid by Christ* (wherby Justice was satisfied, and a way for mercy made) *was paid for all, and made for all*, 1 Tim. 2. 6. Isay. 53. 6. though it be not *Beneficiall* to all, but onely to such as observe the Condition.

This being so, It is our duty who are the Ministers of *Reconciliation* so to tender it: Our Commission is, *Preach the Gospell to every creature*, Marke 16. 15. which is not to be understood in a *Fryer-like* sense, of preaching to *Birds, Beasts, Wolves*, as they say some have done.

But in our Saviours *sense*, to *every reasonable creature*, tendering Salvation and happinesse to all that will receive it upon those termes and conditions, which are expressed in the *Covenant of Grace*; which conditions required, are not impossible to be observed and performed through those gracious helps which God affords unto them in the *Ministry of the Word*.

Without this generall offer the Elect of Christ (before Conversion) can have no ground for their Faith to rest upon.

upon, A pardon through Christ is offered to a man, in the state of Unregeneracy, how shall this man know it belongs to him, seeing no mans name is particularly mentioned in the pardon? There is no other way then by reasoning after this manner. Pardon and Forgiveness belongs to every man that repents and believes the Gospel: But I am of that number, I repent and believe: Therefore pardon and forgiveness is mine, it belongs to me as well as to any other whosoever.

Thus farre the Doctrine of universall Grace is to be taught, and was taught by our blessed Saviour and his Disciples, *Iohn 7.37. Tit. 2.11.* Indeed all are not *Elect*, but it is not for us to judge who are, and who are not. There is no particular Person, who lives within the bosome of the Church, but we in Judgment of Charity are to think him to be one of the number for whom Christ died, *1 Cor. 8.11.*

Nor doe all *Profit* by the meanes of Grace. They will not apply themselves to God, nor serve his Providence in that way, and course which he hath laid forth for their good, yet may not Gods Ministers be wanting to them, though they be wanting to themselves: We must do our duties, knowing we have to deal with a *Nature capable of Salvation and Happinesse* without any varying of his *Species*: And with such as may lay claime to Remission, and Happinesse upon their acceptance of the conditions. Upon which conditions it is necessary we should make a *generall Offer* without any exception of *sins* or *sinners*, *Act. 13.46.*

To prevent all mistakes, that Distinction which *Aquinas* hath out of the Fathers, of *Sufficienter* and *Efficienter*, that there is *sufficient* done by Christ for the Salvation of Man-kind, though it shall not be *efficient* to all, (for that all apply it not) is of good use. Saint *Austin* made it his *Buckler* against thole who charged him to hold that *Christ suffered not for all men*. S. *Chrysostome* likewise (and out of him his *Epitomist Theophilact*) with

See D. *Preston* on Faith, p. 10. and M. *Madens* Treatise of Christs love and affection towards Jerusalem, p. 65. and his Epistle to the Reader. M. *Harris* on the Beatitudes, p. 25.

with divers others, both antient and modern, make use of this distinction in this Question.

I will conclude the Point with a Relation of what I have read concerning that blessed Martyr of Christ M. Bilney (whom Father Latimer called S. Bilney, blessing God for the day that ever he knew him) He coming into a Church and there hearing a very eloquent Preacher to say thus in his Sermon: *Behold thou hast lye rotting in thy lusts for these threescore yeares like a Beast in his dung; and wilt thou presume in one yeare to goe forward to Heaven (and that in thine old age) as much as thou wentest forward towards Hell in sixty yeares before?* He was much offended with the Preacher, and said: *Is not this a goodly Argument? Is this preaching of Repentance in the name of Iesus Christ? Surely it is* (said he) *as much as to say that Christ hath died in vaine: Had I heard such preaching in times past I had utterly despaired of Mercy.* It is a high point of wisdom for Gods Ministers so to preach Christ and Remission of sinnes in his Name, that a poore distressed soule may have some twig to hang on; and some bottome to rest upon to save himselfe from sinking.

The Standard is set up for all Nations and Conditions to fly unto: He preacheth Christ best who holds him up highest: *He is the Rose of the field, and the Flower of the Vallies: Salvation by him is no inclosure, it is a common Salvation, reaching to all Ages, Heb. 11. To all Nations, Acts. 2. 5, 10, 34. And to all Conditions of men, Acts 10. 12. And to all sorts of sins (that against the Holy Ghost excepted) He that owes most as well as he who owes least may obtaine a discharge. So you see in the Text, which saith, He forgave them both.*

Isa 49. 22.  
Cant. 2.  
Iude v. 3.

Text,

*Them both.*]

Not him only who owed the fifty pence, but him likewise who was indebted in the sum of five hundred. You see then

God



*God forgiveth great debts as well as small, hundreds as well as tens.*

We read, *Math. 18. 24.* of a debt (not only of five hundred (as here) but) of ten thousand, and those not pence but Tallents, a mighty Sum arising (saith Melancton) to three runs of gold, yet that remitted.

David, *Psal. 103. 2, 3.* bleſſeth God for forgiving all his Iniquities, and healing all his diseases. Yet (you know) some of them were very foule ones: And *Psal. 130. 7.* he wills Israel to hope in the LORD, for that with him There is Mercy and plenteous Redemption to bee had.

With him is Mercy. The Lord, the Lord mercifull and gracions, slow to anger, &c. And who is a God like unto him that pardoneth Iniquity and passeth by the transgression of the remnant of his heritage. God is every way Infinite; man is a finite Creature: And what proportion can there be betwixt the sin of a Creature and the Mercy of an Infinite Creator.

A *Deus* est *Deus* (saith the Apostle, *1 Cor. 1. 25.*) The weakenesse of God is stronger then men: Were there any sin greater then could be remitted, the weakenesse of man (for thence comes sin) should bee stronger then GOD, which neither Religion, nor Reason vvill admit of.

With him (likewise) is plenteous Redemption. The Redemption that Christ made, the Ransome that he paid was not scanty, but plenteous, enough and enough againe, for all the sins of his people, how many and how heinous soever, so that none need to despaire of pardon! There is Redemption to be had for Them, as well as for any other. A full Satisfaction is made to Divine Justice through the price of Christs blood, as vvell for Tallents as for farthing tokens; for the greatest as vvell as for the smallest debt, vvho then can doubt (Justice being satisfied) but to find God as ready to forgive a thousand Pounds, as vvell as one Penny.

*Doct.*

*Exod 34. 6.*  
*Mich. 7. 18, 19.*

*Copioſa dicitur  
quisquam deſpa-  
raret de venia,  
arbitrans non ſe  
poſſe pervenire  
uſque ad redempti-  
onis precium,  
Aug. in Pf. 130*

Vse 1.

Acts 3. 15, 19.

Such highly derogate from Gods mercy and Christs merit, as cry out with *Caine*, their sins are more then can be pardoned. S. Peter tells on those who murdered the Sonne of God, and killed the Prince of life, that they would Repent and Convert, that so their finnes might be forgiven them. Now if their sin was not greater then might be forgiven, who slew the Sonne of God, may we thinke that his was greater then could be forgiven who slew his Brother? Was not the betraying and murthering of Iesuu a greater sin then that of *Abels* killing? No marvell then though S. Austin in this case gives *Caine* the lie.

I spare to speake of those ancient Heretiques the *Novatians*, or *Catharists*, who did maintaine that some sins were irremissible, as those committed after Baptisme, &c. Those excluded mercy: One sinne (indeed) wee read of to be unpardonable, Mat. 12. 31, 32. but that is not simply in regard of the greatnesse and heynousnesse thereof (as if it exceeded Gods mercy or Christs Sacrifice) but in respect of mans malice, he either maliciously despising the Spirit of grace, or wilfully rejecting the offer of Pardon. In order of Redemption God hath made mans sin pardonable; but man by his impenitency makes it unpardonable.

Vse 2.

Psal. 35. 5.

Let none despaire, *Deum non est desperantium Pater sed Index*, such shall not find God a Father, but a Judge. It is a provoking sin to limit the holy one of Israel in his Mercy as well as to limit him in his Power: To say, thus farre he will goe in pardoning and no further. He hath taught us to forgive untill seventy times seven times, and can we thinke that he wills us to be more mercifull then himselfe will be? That number amounteth to ten Iubilees of Pardons: for so many sins then may we (upon Repentance) expect pardon at his hands; yea for as many, and as many more; for his mercy exceeds mans, as the Heavens doth the Earth; He can more readily forgive seventy times seventy, then man seven.

sequen. His Thoughts are not as our thoughts in pardoning. We wonder how a man can put up such wrongs, and passe by such injuries, or doe such a kindnesse for one who hath so much abused them. But He is God and not Man, cease wondering, and fall to blessing (with David) *Psal. 103. 2. My soule blesse thou the Lord, and all that is within mee blesse his holy name, who forgiveth all thine iniquities and healeth all thy diseases, &c.*

Secondly, we may observe hence

*He who owes least stands (as well) in need of mercy and forgiveness as he who owes most.*

David desires God to forgive him the error of his life, his secret faults, as well as his presumptuous sins, *Psal. 19. 12, 13.* And the sins of his Youth he begs pardon for, *Psal. 25. 7.* as well as those of riper yeares.

No sins are small in Themselves, simply considered, for that they are committed against an Infinite Majesty, (as before was said) They are against an Infinite Law, and so merit infinite damnation, *Ephes. 5. 6. Gal. 3. 10.*

How doth Popish Doctrine agree with this truth delivered. The Rhemists confidently avouch, that many sins need no remission, they are Veniall (that is, pardonable of their owne nature) such as a man needs make no confession of; and for which a man needs not to be called a sinner, they merit not Death, nor can God in Justice punish those sins with it.

The Distinction betweene Mortall and Veniall we absolutely dislike not. Wisely and rightly limited, it may safely be admitted.

Two manner of waies are sins termed Veniall: Either Comparatè, in Comparison of others, being in themselves of a lighter nature, carrying not in them so great a repugnancie to Gods Law, nor bringing with them any notorious dishonour to God or Injurie to man, (thus a little excessse in mirth, idle words, and such like,) which though they deserve not Favour and Pardon, yet they lesse deserve Punishment then others of a higher nature.

*Ila. 55. 9.*

*Doct.*

*Reason.*

*Psal. 51. 4.*

*1 Ioh 3. 4.*

*Vse.*

*Rhem. Annot.*

*in Rom 1. 32.*

*17 or infinit.*

*mor part. 1. l. 4.*

*c. 8, 9.*

*Bonavent. in*

*2. d. 42.*

*Bellar l. 1. de*

*amiss. rat c. 14*

*resp. ad 1. obj.*

*Hec venialia*

*non criminata*

*reputantur, ex*

*cepto cum per*

*contemptum in*

*usum & con*

*suetudine ver*

*tuntur Bern. de*

*præcept & di*

*spens c. 14.*

Or els *Simpliciter*: they are so termed simply, and in themselves, and that three manner of waies.

1. *Ex natura sua*, being such as in their owne Nature deserve not *Death*. Either they merit no punishment at all, or at least, such as is but *Temporary*.

2. *Ex gratia*: by Gods *Favour*, and through the Churches *Indulgence* (for so in former ages they were called, which passed not under the Churches Censure.) Thus those sins which are indeliberately and ignorantly committed, either through their smallnesse, or daily incursion.

3. *Ex eventu*, in respect of the *issue and event*; and thus we acknowledge all the sins of the Elect to be Veniall, *Rom. 8. 1.*

The Question betwixt Papists and us is, *Whether any sinne of the Elect or Reprobate be Veniall (ex sua natura) of its owne Nature and kind.* This we deny, and they affirme.

Four Arguments wee bring to prove our Doctrine.

First, our Saviour affirms that every lie (not onely the pernicious but the officious which they hold veniall) And every vaine and pettie oath, more then *Tea* (in affirming) and *Nay* (in denying) commeth from the wicked one: that is, from the Divell, for so we find, *1 Ioh. 3. 12.* the same phrase used.

Secondly, *Death* is threatned by the Lord for the least transgression of his righteous Law, *Deut. 27. 26. & 30. 19. Gal. 3. 10. Rom. 6. 23. 1 Cor. 15. 56.* Now, doth the Law of God forbid those sins they call veniall, yea or no? If not, then they are no sins, or else the Law is not perfect, in that it meeteth not with all enormities, If yea, then they are *Transgressions*, and deserve *Death*.

Thirdly, that which hath beene inflicted by the Lord upon men even for such transgressions as they call Veniall, prove them to be otherwise, read *Gen. 19. 26. 1 Sam. 6. 19. 2 Sam. 6. 7. 1 King. 13. 24. & 20. 36. Acts 5. 3.*

Fourthly,

Fourthly, the *Price* that was paid for these *lesser kind* of *sinnes*, prove that they are *Mortall* and not *Veniall*: Christ shed his blood for the errors or ignorances of the people, *Heb. 9.7.* And this was shadowed under the Law, *Levit. 5.17,18.* So that we may safely conclude against that Doctrine of theirs, No sinne is in its owne Nature *Veniall*, all are *Mortall*, the least as well as the greatest, and needs pardon. Were it, (as *Papists* would have us to believe) that there are some sins *Veniall*, and pardonable of their owne Nature; Let them give us leave to enquire of them, how it comes to passe that such Delinquents goe into Purgatory for them, where the paine is so intollerable (as they say) that one having lyen a long time there, and it being put to his choice whether hee would liethere one day longer or returne to the earth againe, and there for the space of an hundred yeares to walke upon sharp yron nayles, and eate nothing but bread baked on the Imbers, and drink nothing but Vineger mingled with Gall, and weare nothing but haire-cloth about his loynes; nor have no other but the cold earth for his bed, and a hard stone for his pillow; made choise to endure all this, rather then to abide one day longer in Purgatory. Can they give us any reason why God should torment any one so grievously in another world, for that which hath made no breach of friendship betwixt him and them, and wherewith he never was displeased? If they can, let us heare it.

As for our selves and *practise*, let us not thinke any sin contemptible so as to make light of the committing of it, seeing every sin stands in need of mercý and forgiveness. And further know we,

1. That the Nature of sin stands not in the *materiall* part (which often is little;) but in the *forme* or *anomy*, which is the Transgression of the Law: And that may be in an *Apple*, as well as in a *greater matter*. You know, the most poysonfull sinne of all, was taken in an *Apple*.

*Use 2.*



*Quædam minus  
ledunt singula  
multa nocent.  
Quomodo mi-  
nuta peccata si  
negligamur oc-  
cidunt? minuta  
sicut grana are-  
ne, sed si multa  
arena inponi-  
tur premit, &c.  
Aug. Tract. 12.  
in Job.*

*Quid interest ad  
nausfragium utrum  
uno grandi fluctu  
navi operatur, an  
paucis subrepens  
aqua in Senuum?  
Aug. Epist. 108.*

*Quid interest utri-  
us plumbum pre-  
mit an arena?  
plumbum una  
massa est, arena  
minuta grana  
sunt: nonne videtis?  
&c. Aug. Ser. 30.  
de divers.*

*Nolite contemnere  
venialia quia mi-  
nima sunt, sed ti-  
metis quia plura:  
plerumque enim bestia  
nutrit a multa ne-  
cessitate, &c. Timend-  
um est ergo minima mul-  
titudine, etiam non  
magnitudine.  
Aug. de decem  
choris.*

*Sicilicet parva  
negligimus in infir-  
mibus seducti mi-  
jora etiam propa-  
gramus, Greg.*

2. Small sins, with their *Multitude* and *Number*, hurt the soule as much as great sins doe with their *wight* (so *S. Austin* teacheth us) How doe small finnes kill the soule (saith he) if they be neglected? The drops which fill whole *Brookes* are small, and graines of sand are small, but yet if many of them be put together they will sink a ship. And againe, what matters is whether a ship be overwhelmed with one great wave or sunke by a leak in the bottome unespied, wherein the water enters drop by drop, &c. And elsewhere, thus, what easeth it a man to be pressed to death with a heape of sand more then with a few of lead? Seest thou not that by smallest drops the greatest Rivers are filled. They are small but they are many, And what they loose in *Quantity*, they get in *Number*; See therefore (saith he) that you contemne not these finnes, because they are small, but feare them because they are many. You know that many little boyes about the Market Crosse, by their noyle outery the Cryer.

3. Small sins serve to make way for greater. Huntsmen first ply the Deere with their little *Beagles*, till it be heated and blowen, and then they put on their great *Buck-hounds*: Such use the Divell makes of little sins. A long thred of iniquity he hath let in with a small Needle; as we finde in *David's* case and in *Peters*, &c. A great fire hath beene kindled by a little sparke; and a great blot made with a little haire hanging in the Pen. If we stick not at small sins (saith *Gregory*) ere we be aware, we shall swallow downe the greatest. You may remember that *strong Sampson* was led into the roome by a little Boy.

4. Small sins are cured with more difficulty then greater: A wound made with a *Scelette* is more dangerous then a wound made with *Goliath's* sword; here the wound presently closeth up, and so bleeds inwardly in greater abundance. We watch not so much over those kind of sins, as we doe over greater: thence it is that we fall oftner into them, and being fallen we lie longer in them.

them without Repentance. In this respect our Saviour tells the Pharisees, that *Publicans and sinners shall goe into Gods kingdome before them*, Mat. 21. 31.

3. Forget not what *Christ suffered for small sins*, even his precious blood, Heb. 9. 7. our *great sinnes* were as the *Speare* in his side, and as the *Nayles* in his blessed *Hands* and *Feet*, and our *small sinnes* were as the *Thornes* up his *Head*, they though small yet put him to paine and griefe; How dare we crowne the *Some of God* (againe) with *Thornes* and put him by our *small sins* to an *after suffering*.

Wherefore as we desire the welfare of our soules, hearken to this word of *Exhortation*, and make conscience of committing the smallest sins; and know it for a truth, No sin is *small* to him who thinks it so. Thus wee have heard the case related. Now followes the *Queere* made upon it.

Tell mee therefore which of them will love him most?

The *Thing Questioned*, and the *Ground* of that Demand, we have considerable in the words.

That both these forgiven Debtors did love their Creditor, is granted; The *Question* is about the *Degree* of Love, which of them loved most. Something from the *History* may be gathered. As first,

Those who have bene *beneficiall and kind unto us*, ought to be affected and beloved of us.

Secondly, The *kinder any one hath bene unto us*, the more should be loved and regarded by us. A word or two of each.

Those who have bene any way *beneficiall to us*, ought to be loved and respected. Sinners love those that love them; much more should Christs Disciples; they should goe beyond all others in the duties of love, Mat. 5. 46. Luke 6. 32.

Hiereto tends that, Prov. 18. 24. A man that hath friends

Text.

Obser. I.

2.

Doct. I.

friends must shew himselfe friendly; Love and Thankfullnesse must be returned according to what hath beene done for us, and received.

The force of the Rule we may see in sundry Examples, 2 Samuel 9. 1, &c. 2 Sam. 19. 31. 2 Kings 2. 7. 2 Sam 10. 1, 2. 2 Chron. 24. 16. 2 Kings 4. 13, &c.

*Vse.*

The unthankfullnesse of many cannot be sufficiently taxed; If it be *no great thing* (according to our Saviours Doctrine) to be loving to the well-deserving (for that *Heathens and Publicans doe the like*) then it must needs be worse then *Heathenish*; yea more then *Brutish*, to be unkind to those who have shewed us kindness.

I might speake much of the vilenesse of this sinne which is *odious to God*; as appears by Gods dealing with churlish and unthankfull *Nabal*, 1 Sam. 25. 38. And by his own complaint, *Isa. 1. 3.* And to *man*, as appears, not onely by the complaint which the *Godly* have made thereof; but by that the *Heathens* (themselves) have said of it. Yea *Nature* it selfe teacheth us to abhorre this sin.

I will relate onely to you a Storie or two, that may be read; one in *Gellius*, that is this.

There was a Gentleman of a Noble house, (his name was *Androcles*) being taken Prisoner, and made a slave to a Noble man of *Rome* through hard and cruell dealing, ran away from him, and fled into certaine desert woods, in *Affrica*; where he wandring up and downe, at last espied a Cave under the ground, which (unknowne to him) was the Den of a *Lyon*, into this he goeth to repose himselfe that night; by and by comes in the *Lyon* roaring, and halting, and espying *Androcles*, lay downe by him, putting forth his paw, which was grievously wounded with a stub; making moane, as though he desired help: The man (perceiving the *Lions* meaning) began to pluck up his spirits, and looks into the *Lions* foot,

plucks

*Nihil est quod ad id indignationem provocet altissimi fiant ingratitude ipsa est malorum provocatio, beneficiorum exinanitio, meritorum exterminatio.*

*Pet. Reven. in quad. epist.*

1 Sam. 25.

*Psal. 35. 12, 13*

*Ier. 18. 10, 21.*

*Ingratum dixeris, omnia dixeris.*

*Mitius Publicanus.*

plucks out the stub, dresseth the wound, (which was much festered) and washeth it with his Urine. The next day the *Lyon* went out for his Prey, and soone returns with it in his mouth, which he layed downe at the feet of *Androcles*, (who had eaten nothing two or three daies before.) And thus did the *Lyon* daily for the space of three yeares. Afterwards this *Androcles* waxing wearie of his solitary life, stoale away in the absence of the *Lyon* and hid himselfe not farre from the place: The *Lyon* returning after his accustomed manner with meate for his guests dinner; and not finding him, made pitifull moane and lamentation: *Androcles* (when the *Lyon* as he conceived was laid to rest) departs; and wandering up and downe fell by chance into the hands of those, whom his Master had sent to looke him up; and (being brought againe by them unto his Master,) was clapt up in Prison, and condemned to be devoured by wild Beasts (which they used to take in the Desart for that purpose.) It so happened that this *Lyon* was shortly after taken by Hunters, and sent to *Rome*, and appointed to be the *Lyon*, with which the condemned were to combat; The *Lyon* was brought into the place, certaine Prisoners were cast in unto him, (which he cruelly rent in peeces,) at length this poore slave was cast in also, to be devoured with the rest; But as the *Lyon* ran towards him to teare him, he knew the man, and came fawning on him like a dog, licking his hands and feet: *Androcles* perceiving it to be the *Lyon* with whom he lived in the Cave, stroaked him gently on the Head and Back, (to the admiration of all Beholders.) *Titus* the Emperour being then present, demanded of the man the cause of this, who related to the Emperour the whole businesse. The Emperour hereupon pardons *Androcles* and gave him the *Lyon* which waited on him whithersoever he went; of whom the people usually said, *Hic est Leo hospes hominis, Hic est homo medicus leonis.*

*Philarcus* tells us of another, There was a young Eagle

*Eagle* which a Boy had nourished and brought up very carefully, and cured him being sick: This *Eagle* shew'd many and strange signes of love unto the Boy, inasmuch that the youth falling sick, the *Eagle* would continually sit by him, and when the Boy did sleepe, it would sleepe; and when the Boy did wake that it would wake; and if the Boy would not eat, his meat neither would it eat; and afterward when the Boy died and was carry'd forth upon a hearse, the *Eagle* followed, and when the body of the Boy was bury'd in the fire, the *Eagle* likewise flew into the fire, and so consumed her selfe.

*Athenus* reports likewise that one *Milesus* having bought a *Dolphin* alive, let him go againe into the sea: It so fell out that *Milesus* after wards was cast away by shipwreck, and being ready to perish in the midst of the Waves, the same *Dolphin* came and got him on his back, and carry'd him safe to shore and preserved his life. I am touch'd the Truth should suffer shipwreck by these Narrations; let the credit of these stories be upon the Authors: This is most apparent in experience, that men may learne Love and Thankfullnesse from Brutes and Savage Creatures: and these I mention, thereby to shame such barbarous and rough natures, as being provoked to this duty of Love, by kindness received, doe thereby take occasion of hatred, and working mischiefes to them, who have of them so well deserved.

If we love not our friends, is it like we will ever love enemies? And yet our Saviour hath required this of us. Every man (saith *Tertullian*) can doe the one, (and yet that scarce) onely a true Christian can doe the other. *Nature* teacheth us to requite Goodnesse with Goodnesse; it is Religion that must teach us to returne Good for Evil. A great offence it must needs be to requite Evil with Evil, but to recompence Good with Evil is most intollerable, and the highest degree of Ingratitude. I come to the next.

Quidam quo  
plū debent ma  
gis oderunt, te  
ve as alienum  
debitorem factū  
gravem inimi  
cum Senec.  
Epist. 48.  
Amicos dilige  
re omnium est:  
Inimicos autem  
solorum Chri  
stianorum  
Tertul. ad Scap.  
in ipso initio.



*The more kindness we have received from any, the more should they be endeared to us and beloved of us.*

There are three things in Love. First, *Benevolence* and *well-wishing*: Secondly, *Beneficence* or *Actual well-doing*: Thirdly, *Complacency*, or *delight-taking*. In all these may be a preference given to one above another.

In *well-wishing* none may be excluded, seeme they for the present to be never so vile, 1 *Tim.* 2. 1. But *David* must be preferred, 2 *Sam.* 8. 3. The safety and welfare of publike persons is especially to be desired.

In our *delight* or *Contentment-taking*, who knows not but though our *Enemies* must be prayed for, yet that is so peculiar to the *Saints*, as that it cannot (without suspicion of unsoundnesse) be extended to *Aliens*? Heare *David's* protestation, *Psal.* 16 3. & 119. 63.

For *Beneficence* and *Actual well-doing*, the place is plaine, *Gal.* 6. verse 10. There though the Charge runs generally, yet a specialty therein must be reserved to the *Saints*.

It should not then be counted any disparagement at all to the discretion, or charity of any, that they enlarge their hearts more to one, then to another. *David* had his *Jonathan*; *S. Paul* had his *Barnabas*; *S. Austin* his *Alypius*; *S. Hieron* his *Heliodorus*; *S. Bernard* his *Gernasius*; *Eusebius* his *Pamphilus*; and our *Blessed Saviour* had his beloved *Disciple*.

It is a generall sentence delivered by *Salomon*, *A threefold Cord is not easily broken*. Where are the most cords to tie us, and the most hands to joyn us, there should our love be the stronger and greater. *Grace* is a common band of *Christian Affection*; *Nature* and *Blood* makes it stronger; (for though it hath beene questioned whether a man may preferre a *gracious Child* before a *gracious Friend*; yet) there is no question but that a man may love a *gracious Friend* or *Child*, before a *gracious Stranger*.

To

Doct.

Vse.

Eccles. 4. 12.

To these if you add *Personall merits*, the bond is still strengthened; Thus *David* loved *Saul*, &c. but his soule clave close to *Jonathan*.

Our Meditations might easily be enlarged in these points; but (they arising from the *Letter* of the Text) I content my selfe to doe by them, as the *Disciples* did with the eares of *Corne* they plucked in the field, *Rub them* betwixt my fingers, not *thresh them*. Wee passe from the *History* to the *Mystery*. And so observe we

*Doct.*

God is truly loved of all those whose sinnes are pardoned. This is a Truth granted, and unquestioned: If need were, it might be further strengthened from sundry other Texts, *Psal.* 116.1. & 18.1. *Cant.* 13.2,5. *Phil.* 3.8,9. *Psal.* 119.132.

*Hos.* 2.23.  
*Rom.* 10.  
*1 Joh.* 4.19.

How can it otherwise be? For every Act of Gods special favour begets another in the heart of the godly like it. He *choosing them*, they *chuse him* againe; He *calls them*, they *call on him*; He *loving them*, they must needs againe *love him*. We *love him* (saith *S. Iohn*) because he loved us first. The cold stone cannot cast forth heat, (as you know) till it be warmed by the Sun-beames, being warmed by them, then it reflecteth back some of the heate which it received; Thus is it with our cold hearts.

What may be thought then of such as love not God? Can we think them to be of the number of those debtors whose debt is forgiven?

*Ob.* But is there any man so wretched? *Whosoever loves not Christ, let him be accursed.* *1 Cor.* 15.22.

*Resp.* Every one will be ready to boast of his owne righteousness; but where shall we find a faithfull man (saith *Salomon*) so say I in this case. And as *David* speaks, *Psal.* 36.1. of the feare of God, we may say of loving God; *Wickednesse* saith even in my heart, *that there is no love of God in him*, many evident demonstrations there be which may convince every naturall man of the Truth hereof.

First,

First, they love not God, in that *they will do nothing for GOD*. If a man love mee, *hee will keepe my Commandements* (saith Christ) *Iohn 14. 15, 24.* And againe, *He that hath my Commandements and keepeth them, he it is that loveth me.* And *Iohn 15. 14.* *You are my Friends if you doe whatsoever I command you;* But *he that loveth me not, keepeth not my Commandements, Ioh. 14. 24.* And *why call you me Lord, Lord, and doe not the things which I command you, Luke 6. 46.*

Secondly, it appears they love not God, in that *they love not to be where God is*; Love is like fire, congregat homines, it carries things of a nature one to another. A lover of God gets himselfe as neere God as he may: he resorts often to the place where he may meet God, *Psalm. 42. 1, 2. & 26. 8. 2 Cor. 5. 8.* But these cannot endure Gods house nor presence, they have no love to *Gods Sanctuaries*, where they may see his Face; much lesse any longing desire after the day of Judgement to see his Person. Christs Prayer is little respected by them, *Father, I will that they may be where I am.*

Thirdly, they love not God, as is evident by this; *they love not Gods children.* Every one (saith S. Iohn) *that loveth him that begat, loveth him also that is begotten of him, 1 Iohn 5. 1.* If I love my Friend, or Father, I love his Picture; but these hate the godly; they mock them, and nickname them. And for no other cause (pretend what they will) but for that the Image of God is in them: As the Picture of a man doth enrage the Panther; so doth the holinesse of the Saints the wicked of the world.

Fourthly, they love not God in that, *they care not for those Monuments and pledges of his love, which hee hath left unto his Church untill his coming againe.* Where we love truly, we love whatsoever may preserve the Monument of the beloved partic. But *Gods Word, Gods Sacraments*, are nothing set by of many, which yet God hath commended to us to be often used in remembrance of him, *Luk. 22. 19. 1 Cor. 11. 25.*

Probatio amoris exhibitio operis Greg.

Iohn 17.  
Bonus Caius tantummodo malus quoddam Christianus.  
Tert. in Apolog. Sicut Rex in imagine sua honoratur, sic Deus in homine diligitur & oditur  
Chry, in Mat. 22  
Quemadmodum si quis peregre proficiscens aliquid pignoris ei quem diligit derelinquit; ut, quorescung, illud videat, possit ejus beneficia & amicitias memorare: quod ille, si perfecte dilexit, non potest sine ingenti desiderio videre vel fieri, &c.  
Hierom.

Fifthly,

Fifthly, they love not God, in that it is evident, *they love other things more then God*; And this is expressly averred of such, *1 John 2. 15*. He that truly loves God, hath learned to deny himselfe, and all things else for his sake. His Affections are carryed over hills and mountaines, through flames, and fire for love of him, (as anon we shall see further.)

*Nemo magis diligit quam qui maxime revertetur offendere. Salvianus.*

*1 Cor. 5. 9.*

Sixthly and lastly, they love not God as may appeare by this; *they feare not to offend him, nor have they care to please him*. David loved God, and would not transgresse his Law; he grieved to see his righteous Lawes by others broken, *Psal. 119. 138, 139*. Lot loved God and could not but *vex from day to day* with the unlawfull deeds of the Sodomites, *2 Pet. 2. 7, 8*. How then can these say they love God, yet heare his name blasphemed, behold his worship polluted, &c. yet not mourne?

So then; as our Saviour said unto the *James, John 5. 42*. may wee say to these; *I know* (by these and such like signes) *that you have not the love of God in you*; How then can you beleeve that you have interest in this great priviledge, which yet you professe you have, the Remission of sinnes, &c.

And if such as these are debarred of this mercy, so as that they cannot (for the present) lay claime to it, what think you then of those who *hate God*, and are Enemies unto him? that there are such in the Church, appeares by divers Scriptures, as *Exod. 20. 5. Dent. 7. 10. Zach. 11. 8. Luke 19. 14*. More particularly these are charged with this horrid impiety.

First, all Idolaters and Superstitious persons, who worship God after their owne devices, these are said to be haters of God, *Exod. 20. 5.*

Secondly, all Worldlings and Covetous Misers, for so we finde, *that the love of the Father is not in them, 1 John 2. 15*. And that their Friendship with the world is enmity to God, *James 4. 4*.

Thirdly, all refractory and unruly Christians, who refuse

fuse to subject their soules to Christs Scepter, and submit themselves to his Ordinances; what ever these pretend, yet God takes them for his Enemies, *Ioh. 5. 42. Luke*

19. 27.

Fourthly, all *naturall and unregenerated Persons*, these have no love of God in them, they hate him in their heart; so we find, *Iohn 15. 18. 23.* Nor is this the state of the *Reprobate* in the world onely, but even of Gods *Elect* before their conversion, *Colos. 1. 21.*

Fifthly, all *workers of iniquity*, such as practise any sin, and plie it *with both hands* (to use the Prophets phrase) these are haters of God, as appears, *Psal. 37. 18. 20. & 92. 9. Ioh. 15. 10.*

*Quest.* But how can God be hated, he being the *chiefe Good*? Goodnesse wee know is the proper object of Love.

*Resp.* Wicked men hate not God as he is presented and apprehended under the Notion of Goodnesse, but as they apprehend something evill in him; as that he is a Judge, and gives a Law, and punisheth for the breach of it. &c. Now thus under the fancied *notion of evill*, the *chiefe Good* may be hated; as the *greatest evill* is loved presenting it selfe under the *notion of Good*.

To conclude, let not sinners flatter themselves in thinking that they love God as well as the best; for however they hold themselves for Gods friends, yet he will discover them for his enemies in the end, and proceed against them as we read, *Luke 19. 27.*

*Wherefore let my counsell be acceptable unto thee.* If upon examination thou findest that the love of God is not yet in thy heart, bewaile thy estate, and think not so well of thy condition as thou hast done; Let Gods Patience and bountifullnesse moove thee to turne unto him: Cry to him who is the *God of Love*, that by that blessed Spirit of his (which is the *Spirit of Love*) hee would worke thy heart to love him. It is a lovely suit, and God will not deny it, if you truly aske it. Seoke to him  
this

Mich. 7.3.

Vse 2.

2 Cor. 13. 11.

2 Tim. 1. 7.



Mat. 5. 44. 45. *Pulsis a me audire, quare & quomodo diligendus est Deus? & ego dicam quod causa diligendi Deum. Deus est, modus, sine modo diligere. Ob duplicem causam, dico, Deū propter seipsum diligendum vel quia nihil iustius, vel quia nihil fructuosius diligit potest. Bern. in lib. de dilig. Deo. Rom 13. 8. *Prin Deus dilexit nos tantum tantum & gratia tantum & tales. Bern. de dilig. Deum Solus est amor ex omnibus animarum motibus sensibus atq. affectibus, in quo potest creatura, nisi non ex equo respondere auctori, vel de si nullo motum respondere vicem: e.g. si mihi iactetur Deus, non illi ego similiter retriasto? non utiq. sed parvo, sed contentum, sed viciam deprecabor. Ite si me arguas, &c. Nam tuus agnus Deus non offendit vult quare amari, &c. Bern. in Cam. Serm. 82.**

this way, and feare not; He that commandeth us to *love our Enemies*, will undoubtedly love us though his Enemies, if in truth of heart we desire to love him.

I might use many Arguments to put you on upon this Pursuit. There is no *duty* hath more *Reasons* to speake for it then this hath. I will name onely two, which *S. Bernard* hath, the one is in respect of *God*, the other in regard of *our selves*.

In respect of *God*, and so nothing is more *just* and *equall* then that he should be loved of us.

For first, *this is that he doth require* both in *Law* and *Gospel*, *Deut. 6. 5. Mat. 22. 38.* It is the first and great Commandement, (as our Saviour sheweth) and that on which all other acceptable services are grounded.

Secondly, *this is that he doth deserve*, for hath not he placed in us that *affection of Love*? Is it not a streame of that living Fountaine who is Love it selfe? *1 Ioh. 4. 8.* Now *he that plants a vineyard should drinke of the wine thereof* (saith the Apostle) *1 Cor. 9. 7.* And God who hath planted this affection in us, should chiefly tast of it himselfe.

Againe, *God hath manifested his Love to us in giving his onely beloved Sonne for us. Iohn 3. 16.* He hath begun to us in the cup of Love; *1 Iohn 4. 10.* Is it not fit that we should pledge him? It is an elegant Observation of *S. Bernard* upon the *Canticles*; of all the motions and affections of the soule, none is so reciprocally as *Love*. If God be *Angry with us* we may not be *angry with him*; If God *Reprove us*, we may not *reprove him*; If hee *Judge us*, we may not *judge him* &c. but in *Love* wee may. yea ought to reciprocate with God: *he loving us*, we ought to *re-love him*, and woe to us if we answer him not herein in some measure.

Besides, *there is nothing in God but deserves love*; *I will call upon God* (saith David) *who is worthy to be praised. Psal. 18. 3.* So may we say truly; *I will call upon the Lord, who is worthy to be loved.* There is nothing that makes

makes one fit, or worthy to be loved but is to be found in God; as surpassing Excellencie, Majesty, and glory, high Sovereignty, and supreme Authority, free Grace, and rich Mercy, &c. Thou art all faire my Love, thou art all faire, there is no blemish in thee. As then the sonnes of God seeing the daughters of men that they were faire made choice of them, Gen. 6. 3. So beholding this beauty and fairenesse that is in God, make wee choice of him.

As it is just in respect of God that we should love him; so it is very profitable for our selves; no love is lost in so doing.

*Difficile est humanam animam nihil amare* (saith S. Hierom). It is hard that the soule of man should love nothing. He is to be esteemed as nothing which loveth nothing; something the soule will love. Now there are variety of *Objects* for this Affection, (In which respect (it is well observed) that there is no one word in the Greek tongue which receiveth so many Compositions as the word *elias* doth) But if in case we set our Love on any other Object then the Lord, we become loofers and not savers. By loving him we are made better both in Grace and Glory.

You know Love assimilates the heart to the thing loved; so love of Honour makes the heart proud; Love of Pleasure makes the heart vicious, and loose, &c. And the Love of God makes us to conforme unto his Image, and be like him in holinesse; thus wee become better through our loving God in Grace.

And for Glory you cannot be ignorant of the promises which God hath made to those, and to those onely who love him, Rom. 8. 28. 2 Tim. 4. 8. James 1. 12. & 2. 5. 1 Cor. 1. 9. These particulars might be enlarged, but I desire not to be tedious.

A second Observation from hence is this,  
All that Love God doe not love him with the like degree of Love.

*Nihil est qui  
nihil amat.  
Plautus.*

*Amor aut  
amantes.*

*Non clarescit  
anima fulgore  
eterna pulchri-  
tudinis nisi hic  
arserit in officio  
na Charitatis.  
Greg. Mor. in  
Iob. 1. 28.*

*Doct.*

Both these debtors loved God, (and so in regard of their Affection they were alike,) but in respect of the degree there was a difference, *One loved more than the other.*

Ioh. 11. 15.

Our Saviours Question to *Peter* proves thus much. *Simon sonne of Jonas lovest thou me more then these?* As if he should have said, *Simon*, thou hast shewed much fervent affection to me above thy fellowes; in that thou hast cast thy selfe into the Sea to come unto mee, and by thy stout Profession, if all should denie mee, yet thou never wouldest. And indeed thou hast reason to love mee more then the rest, for that more is remitted to thee then to the rest.

I do not hence conclude, that *Peter* loved Christ above the rest: But this I dare say, that it lay betwixt two, *Peter* and *Iohn*. All the Disciples loved Christ intirely (except that child of perdition) but these two excelled in their loves. And if we must needs enter into a comparison betwixt them, the odds seemes to be on *S. Iohns* side; for doubtlesse he whom Christ more loved then the rest, he either found, or made him more thankfull then the rest. The ground of our Saviours love could be no other then *Grace*; and he who hath the greatest measure of *Grace* must needs love him most, who is the fountaine of *Grace*. Besides his *Workes* prove it, for he followed him boldly to the High-Priests hall; he never denied him once, (*Peter* did thrice.) He with his mother attended on him at the crosse, and from that day he took the blessed Virgin to his owne home. Nor did ever any of the Twelve breath out so much love, or reach so much love as *S. Iohn* did, as appears by the E. pistles which he wrot (made up of love.) And the last breath which he took, which was this, *My little children love one another.*

*Ille in amore Dei major est, qui ad eius amorem plurimor trahit.*  
*Greg. in Hom.*  
*Major est in amore Dei, qui plures traxerit ad amorem Dei.*  
*Bern de dilig. Deo.*

Reason.

1 Tim. 1. 5.

And no marvel, if all doe not love with the like degree of Love, seeing all doe not lay hold with the like degree of Faith (which is the ground or root of Love) it

is in one degree in one, and in another degree in another; In some it is weaker, in others stronger. Indeed if wee consider Faith, *secundum rationem specificam*, in the Essentiall forme, whereby it is specified and differenced from other habits and virtues; so it is in all Beleevers alike: But if we consider it, *secundum rationem individualement*, as it is inherent in divers subjects; so it is in some more, and in others lesse, and doth admit a very great latitude: In S. Peter may be one degree: In S. Paul another: In S. Iohn another. Hence it was that our Saviour said to the Centurion in Capernaum, *I have not found so great Faith, no not in Israel*: And to the woman of Canaan, *O woman great is thy Faith*. And to the Disciples, *O ye of little Faith*. It being thus with Faith, can wee expect to find it otherwise with Love?

What will our criticall Censors say to this? Who expecting like strength of Faith, height of Love, even in novices and babes in Christ, as (they pretend to be) in themselves, and not finding it, presently and peremptorily conclude, that there is nothing in such a heart favouring of sincerity.

Mee thinks such might doe well to remember. First, that there are both *Babes* and *grown men* in the Church, both *strong* and *weake*. All are not of a like age in Christ, nor of a like standing in his Schoole; nor have they had a like experience of Gods Love and goodnesse. And will any one expect that from one of yesterday, which he doth from a Scholler of five yeares standing? Secondly, they might doe well to cast back their eyes to their own estate, at their first entrance into Christian practise: so they may finde, the horned Bull was once a sucking Calfe; and the great Oake that now spreads so faire, and farte, was once a little Acorne.

Thirdly, they do not well to forget that *Caesars* Image is not onely scene in his Coine of gold, but in his silver penny; and that this degree of love (though weake) is also the

Mat. 10. 8.

Mat. 15. 28.

Mat. 6. 30. &amp;

8. 16. &amp; 14. 31.

vse 1.

1 John 2.

Rom. 14. 3.

gift of God, and not to be despised, *Zach. 4. 10.* *1 Cor. 1. 11. & 3. 1.* He that made the *Elephant* made the *Ant*; the *Fly* as well as the *Eagle*; the poorest *worm* which creeps on the earth, as well as the most glorious *Angel*, is the works of Gods hands, and hee lookes to be glorified in his least workes as well as greatest.

Mat. 12. 20.

Lastly, They might doe well to imitate him, who *quen- cheth not the smoking flaxe, nor breaketh the bruised reed*; but giveth his children the testimony of their sincerity, notwithstanding their infirmities; and so hearken to that advice of the Apostle, *Rom. 14. 1.* *Him that is weakke in the faith receive, but not so doubtfull dispu- tations.*

Give the humble *Daysey* leave to grow, though it sprout not up to that height as doth the *Marigold*. And let not him that *spyneth the frame*, despise him that *heweth the Timber* or makes the *pins*; who so hath greatest degree of grace, let him use it to Gods glory, but no way despise his weakke brother, who commeth farre short of his scantling.

Vse 2.

Let it serve for an Encouragement to those whose hearts are newly warmed with the beames of love; though they find it not kindled to that height that others of Gods children have attained unto. It is not every ones portion to attaine to that height of passion, so as to be *sicke of Love*. God takes in good part a growing and increasing love which may be attained.

First, by enlarging our *Communion with God* both in *Publike* and *Private* duties. Strangeness you know breeds an overliness with men, so with God. The *near- rer the fire*, the *greater the heat*; speake often to God by *Prayer*; heare him againe speaking unto you by his *Word* and *Spirit*; Come frequently to his *Table*, feast often with him; seek him up in the *Company of his Saints*. Such is the loveliness of his Person, as that the oftner we see him the more shall we love him.

Cant. 5. 9. &  
6. 1.



Secondly, by *meaning our hearts more and more from this world*, you know superfluous branches draw the sap from the top boughs, and the love of th: world, drawes the love of God out of our hearts, as we find in *Demas*, 2 *Tim.* 4. 9.

That is most active which is most elevated and seperated from *earthly parts*. The Physitian distills his simples into waters; thereof he makes extractions and quintissences which are operatively strong; still the more elevated a *materia*, the more strong a thing is; Thus is it with our love, the more heavenly it is, the more lively and full of vigour it is. *Hercules* cannot conquer *Anteus* till hee had lifted him up above the *Earth* his Mother.

Thirdly, *carefully observe and call to mind the many and sweet experiences you have of Gods love and favour*; The more plentifull our apprehension is of Gods love to us, the more will our hearts be enlarged to love him againe; *Who so is wise and will observe these things even they shall understand the loving kindnesse of the Lord*, *Psal.* 107. 42, 43. Hence it was that *David* did so gather upon God when he was to encounter with *Goliath*, 1 *Sam.* 17. 36. and at other times, *Psal.* 61. 2, 3. & 63. 7. & 71. 5, 6, 20. & 22. 21. & 27. 9, 10. Experience being so great a prop of faith, it must needs be a speciall meanes to increasc Love.

And to incourage us in seeking after the growth of this grace (as well as of any other,) forget not how exceeding available it is to Perseverance. What was it that carryed the Martyrs so comfortably through fire and flames; and made them to esteeme of Tyrants, as gnats and fleas, and of torments but as fleabittings (as *S. Chrysostome* shewes?) What made them so ambitious of Martyrdome? What mooved so many from all parts to assemble together in the daies of *Valencium*, though they knew a speciall command was given to the Provost to put all to the sword? What spurred on that woman to make

1 *Ioh.* 2. 15.

*Magna res amor, si ad suū recurrit principium, si sue origini redditur, si refusus suo fontis semper ex eo sumat, unde jugiter fluat.*  
*Bern. Sup. Cant. Ser.* 30.

*Chrys. Hom.* 2.  
*de laud. Pauli.*

*Unum fruar  
bestijs que mi-  
hi preparatae  
sunt, quas &  
oro veloces mi-  
hi esse ad inte-  
ritum, & alli-  
ciam ad come-  
dendum me ne  
sicut & aliorū  
Martyrum non  
audeant corpus  
attingere. Quod  
si venire nolue-  
rint ego vim fa-  
ciamur devo-  
rar. Ignoscite  
mibi filioli, quid  
mibi proxi ego  
scio, nunc inci-  
pio esse Disci-  
pulus Christi  
nihil de ijs que  
videntur desi-  
derans, ut lesū  
Christum in ve-  
niam, Ignē,  
crux, bestia, cō-  
fractio ostium,  
membrorumq;  
divisio, & to-  
tius corporis  
contritio &  
omnia tormenta  
Diaboli in me  
veniant, satrum  
ut Christo fru-  
ar, &c.  
Hierom. lib de  
virg. illustrib.*

such hast, and all anready with her child in her armes to rush in amongst the Souldiers, fearing least she should come too late (as thee told the Provost) who asked her the reason of her hast, and acquainted her with his purpose to put all there present to sudden death.

What made *Ignatius* so bold, and resolute, that when he heard the Lyons roare for hunger, (to whom he was suddenly to be cast as a prey,) he burst forth into these speeches, *O that I were with the Beasts that are prepared for mee, whom I desire quickly to make an end of mee; if they refuse to touch my body, (as through feare they have abstained from the bodies of other Saints) I will urge and provoke them to fall upon mee. Wellcome fire, crosse, beastes teeth, breaking of bones, tearing asunder of members, grinding to powder my whole body; Let all the Torments which the Divell can devise come upon mee, so that I may enjoy Christ my Love.* What made *Vincentius* so sleight the Tyrants threatnings? *Threaten these things (saith he) unto your Courtiers and Carpet-Knights; Racks, Strappadoes, torments are but a play to us.* When the Emperour *Valens* had banished *Basil*, and the Tribune threatened death; *I would (said S. Basil) I had any thing of worth, I would bestow it on him that should cut Basils wind-pipe.* *Theodore* found such inward joyes and spirituall raptures in his sufferings, that when hee trod upon live coales, he cryed out, *Mihi ha pruna rosa videntur*, these live coales seeme to me no other then red Roses. *Theodore* being cruelly beaten by divers tormentors (as *Eusebius* shewes) even from morning to night, (so that such cruelty never was scene,) yet all the while with a smiling countenance hee sang Psalmes, which caused *Salapinus* the Persecutor to tell *Julian* the Emperour, that if he dealt thus with the Christians, it would turne to their glory, but to his shame. Time would faile to tell of divers others of later times, who despised fire and fagot; and so willingly offered up themselves a burnt Sacrifice; as that *Boner* did a *Vengeance* on them, he thought

they

they take delight in burning. And indeed Tertullian saith of his times, that to be accused was the wish of Christians; and punishment for Christ they counted felicity. Whence I say was all this boldnesse, and constancy? What put them on to suffer and did drowne all their Tortures, but the Love of God burning in their hearts? Heb. 11. 35. Revel. 12. 11. Strength holds out, when weaknesse faints by the way, 1 Sam. 30. 10.

*Quest.* But how may I know in what degree or measure the Love of God is in mee?

*Resp.* This is no unprofitable question; It is here made by our blessed Saviour unto Simon, (which may be our next Observation.)

And he made the like to Peter, Iohn 12. 15. And no wonder, for he hath elsewhere told us; That Iniquity shall abound and the love of many shall waxe cold, Mat. 21. 12.

Wherefore I could wish, that every man would question with his owne soule about it. Doe I love God more then these? Is my Love kindling, or burning? Is it in the sparke or in the flame? If wee never examine our soules about it, how shall wee be stirred up with diligence to endeavour after a higher pitch, or be able to say that in any answerable measure we are thankfull to God for his many mercies received? Nay this inconvenience followes upon neglect, that whereas there are distinctions of Christians in the Schoole of Christ; as some *Infants*, others *Strong men*, others *Fathers*, as we read, 1 Iohn 2. we in examining our hearts by markes and signes (through a mistake of our selves) are marvellously discouraged, whilst we take those signes which belong to the *strong* and *Aged* and apply them to our selves being *Infants*; and but *weake*. To lend a little help therefore to you in this case, know

First, *Enflamed or Burning Love will not be easily quenched; much water, many floods cannot doe it; Cant. 8. 7.* It is firme and invincible, so that neither force,

*Accusatio votum est et pa-na felicitas. Text. advers. Gent.*

*Doct.*

*Reason.*

*Vse.*

*Nihil tam durum atq; ferreū quod non amoris igne vincatur. Aug de Mor. eccl. cont. Manich.*

nor fraud, Promises nor Persecutions, Height nor Depth; things present nor things to come shall be able to prevaile against it.

Thus Pauls Love was a strong Love, and carryed him through all conditions, 2 Cor. 4. & 5. 14. Acts 21. 13. And so the Love of the *Martyrs* afore mentioned.

S. *Chrysostome* being in banishment by the meanes of *Eudoxia* the Emperesse, in a letter he wrote to *Cyriacus* a Bishop, tells him of his resolution before he was banished. *I thought with my selfe* (said he) *that if shee will banish mee, the earth is the Lords; if shee will saw mee asunder, I remembred Ilaiah; If drowne me, I thought on Jonah; If stone mee, Steven came into my minde; If behead mee, I thought on John the Baptist; If take away my goods, why naked came I into the world, and naked shall I returne.* Thus Love well kindled and in the flame, like death devoures all these feares like stubble.

Cant. 8. 6.

It is otherwise with a new-kindled Love: That is willing to suffer for Christ; but yet in time of danger it hides the head, and dares not be seene. So *Nicodemus*, who being a Ruler of the Jewes came to *Iesus* by night, as being loath to be discovered. And the Disciples fled from Christ, and left him alone upon his apprehension. It stands more in *desiring* and *wishing* then *action*: *O that I were able*, that I could undergoe this or that for Christ my Saviour, &c. This is her language.

John 3.

Secondly, Love enflamed is still ascending; It hath earnest and affectionate longings after God and to enjoy him. The Passions of this Love are so great, as that it doth overcome a man, and make him sick againe, Cant. 2. 5. Thus was it with S. *Paul*, Phil. 1. 23. And so with other of the Saints, 2 Cor. 5. 2. But where Love is weak and in the sparke only it is otherwise. indeed they willingly would enjoy God who truly love him; but still they feare they are not yet prepared, and therefore cry with *David*, *O spare a little stay a while*; (not for that they love not God, but) for that they are not in that readinesse which they doe desire

Psal. 39.

desire to come to God; So the Bride puts of a while longer, not out of a dislike of the Bridegroomes person, nor for want of true Love unto him, but because this lace is not yet set on, nor that garment finished.

Thirdly, *Enflamed Love gives great light.* It is like a fired Beacon on a hill, all the Countrey take notice of it. Such cannot forbear but they must be speaking in Gods praise, and admiring every thing that is in him. *Cant. 5. 9. The tongue is the Pen of a ready writer.* It runs over with Gods praises, *Psal. 45. 2 & 34.* Yea this Love will shine in all the *actions* of a mans life as well as *sayings*, *Mat. 5. 16.* It may be said of such as have it, in respect of *Christ*, as it was said of *Christ*, in respect of *Lazarus*, when he wept at his grave; *Behold how he loved him!* But a *weake Love is like fire raked up in the ashes*, it hath some heate, but gives little light: as you may see in *Nicodemus* and *Ioseph of Arimathea*, who loved *Christ* yet kept close till his death. Such imprison the Love of God in their *hearts* and *mouthes*, in their *course* and *Calling* too too much, which argues their Love to be (as *Lot* said of *Zoar*) but a *little one*.

And thus much of the *Quare*, next follows the *Quare*, or ground of the Demand made, [Tell mee therefore.]

Therefore]

The *Jewish Rabbins* have a saying, that great mountains hang upon the smallest *Iods* in the Bible. And *S. Chrysostome* will not that a Christian shall let goe any syllable in the Scripture; no nor prick nor point without observation. This little particle *Quare*, questionlesse will afford us something for our learning, let it be this, *viz.*

*Love is Loves Load-stone.* Therefore (saith *Christ*) seeing both were forgiven, and one forgiven a greater debt then the other, both loved, but one more then the other.

*Psal. 31. 23.*

Text.

*Doct.*  
*Magnes amor*  
*vis amor.*

It



Vse 1.

Ego tibi mon-  
strabo amatori-  
um sine medi-  
camento, sine  
herbâ, si amari  
vis, ama. Sen.

Epist 9.

Arist. Rhet. 1.2.

Nulla major est  
ad amorem in-  
vitatio, quam  
prevenire amā-  
tem, & nimis  
durus est ani-  
mus, qui si di-  
lectionem nole-  
bat impendere  
nolit rependere.  
Iug. de car.

Vse 2.

Aug. Sup. Ioh.  
Ser. 3.

Cant. 1.2.

It is thus betwixt man and man as you see in *Jonathan* and *David*. And it is thus betwixt God and man, *Psal. 138.1. & 116.1,8.* So saith *S. Iohn, 1 Epist. 4.9. Wee love God because he loved us first.*

Learn here the way how to make others *Lovers*, without any *Love-potion, Spell, or Witch-craft* (*as Seneca* saith) Love others sincerely and entirely; so adviseth the *Poet*, *ut amaris amabilis esto*; of all men they are *most lovely* (saith *Aristotle*) that are *most loving*. He must needs be of an ill disposition, who if he will not begin love, and provoke this affection in another, will not yet repay and answer *Love with Love*. Yet such there are as before was noted, and for this the *Corinthians* are blamed, *2 Cor. 12.15.*

And here be directed in a way how to enlarge your love to God-ward. *Gods kindnesse* hath an operative vertue in it, and much affecteth those who set their mindes upon it. Naturally we have no heate of Love to God in our hearts, they are frozen and cold; but as yron put into the fire soone becomes red hot, so upon a due consideration of *Gods mercies* towards us, our affections cannot but glow with heat and be much inflamed.

*Quest.* But is God to be thus loved for his benefits? Is he not to be loved for himselfe onely? What is this other then a mercenary Love? Love not for the re-wards sake (saith *S. Austin*) but let God be thy re-ward.

*Resp.* *S. Bernard* thus specifies degrees of Loving God. First, when wee Love him *ut bonum sit nobis, that bee way dee us good.* Love of this kind is merely *Concupiscenciall* or mercenary; This is the love of *Harlots*, not *Virgins*.

Secondly, when we Love God, *quia bonum fuit, because he hath done us good*, and heaped his benefits on us. This issues from a thankfull heart, and is to be found in *Gods children, Psal. 116. & Psal. 118.*

Thirdly,

Thirdly, when we love God, *quia bonus in se*, in respect of his owne amiable excellencies; of which kind of love he speaketh thus. O thrice happie soule, which by God and his grace art so affected with God and his Love, that in God, in whom all things are to be had, thou desirest nothing but God himselfe.

Thomas answers thus. God is to be loved for himselfe, although he should give us nothing, *Iob 13.15*. He is *ultimus finis*, and wee may not serve him for an other end: For, then we should make *ultimum finem* but *medium*. But when it is said we are to Love God for his benefits, (*For*) notes not the *finall cause*, but the *motive*. Now Gods benefits and mercies (in respect of our infirmities) may be *motives* (and in Scriptures are used as motives) to stirre us up to love him, They may be *ordine prima*, but never *quoad dignitatem precipua*, for such love is *reproachfull* and injurious to God, as was theirs, *Iob. 6.26*. The reason is, *Propter quod unumquodq; amatur, illud ipsum magis amatur*. If we love God for these we love them more then God, and so *cessante beneficio cessat amor*, when Gods benefits cease our love will likewise cease.

As for the wicked of the world, they measure all their Religion by their profit, and will doe nothing but for gaine, they use God that they may enjoy the world, and this indeed is a *base* and *mercenary Love*, like that Love which the Prodigall found from them upon whom he had spent his Patrimony, *Luke 15.30*. But the godly use the world that they may enjoy God, and this is the Love of *Virgins*. Thus *Rebeckah* by meanes of the bracelets and earings given, was wrought upon (by *Abrahams* servant) to hearken to the motion which he made in the behalfe of his Masters sonne. And by the benefits wee receive from Christ a Christian soule is first brought to be in love with Christ.

Cast your eyes then upon Gods benefits which daily we are made partakers of; those *common* to all creatures with

*Felicitissimam animam que Deo sic in Deo meretur affici, ut per unitatem Spiritus in Deo, nihil amet nisi Deum.*

2. q. 14. Art. 3.

Rom. 12.1.

*Mali utuntur Deo ut fruantur mundo Boni utuntur mundo ut fruantur Deo. Aug.*

Gen. 24.22, 30.

*Communia. Specialia. Singularia.*

*Amor amorem  
illius qui amo-  
re tui amoris  
descendit in  
aterum Virgi-  
ni, & ibi amo-  
rem suum amo-  
ri tuo copula-  
vit, humiliando  
se, sublimando  
te, coniungendo  
lumen sue ater-  
nitatis limo tue  
mortalitatis.*

*Aug.*  
Text.

Doct.

Reason.

Vse.

us, special to men, singular and peculiar to good men. *Totum mundum dedisti* (saith one) hee hath given the whole world to be used by all. *Unicum filium dedit*, he hath given his Sonne to be beleaved in by all; *Quid majus, quid melius daret?* What greater or better gift could hee give to the sonnes of men then his owne Sonne out of his owne bosome? Labour to comprehend with all Saints, what is the height, depth, and breadth of this Love, *Ephes. 3. 18, 19.*

Love stands not upon a *Quare*: why shall I love, what good shall I have by Christ (as *Iob 21. 15.*) such a mercenary basenesse cannot enter into so noble a spirit as a child of God hath in him; yet it is his *Dilexit me*, that sets mee on fire, and whereby our Love is inflamed towards him.

Tell me therefore] q.d. I have acquainted thee with the Motive both had to love their Creditor: Now having laid downe the Case so plaine, tell mee [Therefore] thy Opinion. Learne one thing more hence,

After the Iudgement is rightly informed, sentence in the case may be passed, and not before.

Reade *Deut. 1. 16.* In that solemne charge which *Moses* gives to Judges, (his designed Deputies) how hee adviseth; first to heare the Controversies of their Brethren, and have them debated before they be decided. So *Judg. 19. 30.* Consider of it, take advice, and then speake your minde.

The Reason we have given, *Iob 12. 11.* The Eares are the soules Taster, they try words as the mouth tasteth meate: that man can never relish the equity of a cause whose taster is out of course. Whence it is that *Salomon* saith, The Eare of the wise seeketh information, *Pro. 18. 15.* So did *Iob's*, *Iob 29. 16.* And *Salomons* in hearing the difference betwixt the two Harlots. *S. James* wills us to be swift to heare but slow to speake, *James 1. 19.*

It Reprooves such as will not endure to have the equity

equity of a cause made apparent and evident, before that matters be duly ripened to the Eare; they are over-sudaine with their lips; Whence it comes to passe, that they doe more hurt with their rashnesse, (both to themselves and others) then they can afterwards helpe againe by their most mature deliberation. *A wise man concealeth knowledge, but the heart of a foole uttereth foolishnesse.*

The Baptist was *Vox clamantis*, the voice of one crying; He was indeed a most proper and perfect voice: but before he was borne his Father was dumbe and his Mother hid her selfe, *Pater tacet ex pana, ex verecundia. Mater celat, O quanto silentio vox nascitur* (saith one) The Father holds his peace by punishment, the Mother hides her selfe for modesty, O with how great silence was the Voice borne! It is from silence that knowledge is borne in the mouth, and from silence that learning is bred in the lips.

*Chrysologus.*

In Nature, you know the Tongue is hedg'd in with doores, and shut, as David sheweth, *Psal. 141. 3.* And the Eares are alwaies open, and yet (I know not how but) so it is, the Tongue gets out to answer, before the Eare hath received that to which an answer should be given. And hence it comes to passe, that like those young women, who through over-hasty marriages, instead of replenishing the world with living children, they fill graves with Abortives and untimely births; So doe these *Macedonian Iudges*, who answer hastily before the Tale bee ended; Out of over quick apprehension they runne into many errors, shewing folly and procuring shame unto themselves, *Prov. 18. 15.* Stay till the time come and then tell on.

Simon answered and said, I suppose that he to whom he forgave most; And bee said unto him, thou hast rightly judged.

*Verse 43.*

Here

Here wee have the case resolved: where first the *Sentence* passed by *Simon*, and then *Ratified* by our *Saviour*.

*Text.*

*Simon answered and said*] Had our Saviour in plaine termes asked *Simon* whether he or that sinner did love him most? The Pharisee could not for shame but have stood upon his reputation; and in scorn of the comparison have protested his exceeding respects to Christ. Now ere he be aware by this convictive way of *Parable*, he is brought to passe sentence against himselfe on her side, whom before he had condemned. You see then

*Doct.*

*A discreet and wise reproofe is not in vaine to an honest heart, it causeth a selfe condemning.*

*Iob 6. 25. 2 Kings 5. 11. & 2 Sam. 12. 1. 4.*

*Sermo est imago animi.*

There is an excellent *Parable* tending to this purpose, *Pro. 25. 11. A word fitly spoken, &c.*] words are the Pictures of the minde, and speaking is the drawing of them with that *Pencil* the *Tongue*; now as in Pictures the beauty of them is the comely proportion of the parts, and the exactfull fitting of the colours to the parts, the artificiall placing both of colours and parts: so in words, the praise of them is the due proportion of them to the persons; the fit colouring of them to the matter to be delivered; the right ordering them to Time and Place wherein they are spoken. If these be observed in speech, then (as the Originall is) the words goe upon their wheels, and passe along like A *Triumphant Chariot*: whereas if these circumstances be omitted, they passe, as *Pharaohs Chariots* when the wheels were off, dull, and heavily. Then *verse 12. As an earing*] An earing is fastned to the eare, and that it may be fastned it pierceth the eare, and being so fastned, it is an ornament to the whole face. So likewise is a *Reproofe* to an obedient eare. First, it pierceth it, and is received willingly into it. Secondly, it is fastned upon it, so that it staves with it. Thirdly, it is an ornament to a mans whole life, which is reformed by it. But then it must be a wise *Reprover*, such a one as

can



can fit his Reproose to the Eare of him that is faulty, and hang it on handsomely with due consideration of circumstances; as *Nathan* did on *Dauids*, 2 *Sam.* 12. Otherwise it is no earering of gold, but brasse, which cankers the eare, and either makes it to be worse in wilfull naughtinesse then before it was; or els if it be acknowledged to be of gold and the Reproose true, yet it displeaseth, and is not accepted with thanks, which hindereth the operation of it. Such a brasse earing was *Sheremis* sayling, it could not be kindly taken; The best eare that is, will scarce receive a Reproose foolishly given.

This may first Encourage us Ministers in this part of our Ministeriall service; *The sinners of Sion are not afraid* (as speakes the Prophet :) *They walke with a haughty neck, and will not be reprovved*; And yet wee need not dispaire (altogether) of good successe, if we performe this worke aright, and furnish our rebukes with cunning Arguments. *Rhetorick* is usefull, but that may not enter the Lists, without some weapons borrowed from the *Arsewall of Logick*. That Maxime in *Phylosophy* would be remembred, *The will wills no more then the understanding understands*. Checks (as one speakes) have a kind of signiorie over the outward members; they may fetter the legs, or manacle the hands from some outward performances: but to toyle the Will, and controll the Affections, *Reason* it selfe must chide, and the Intellectuall Faculties must be satisfied.

It is not alwaies the sweetnesse and enticement of sin it selfe delighting us, that causeth mans nature to be so froward and repiningly to receive Instruction; but many times for that Reproose proceeding from some private and sinister respects, is not done with that discretion that it might be. The Preacher seeks not out acceptable words, he sets not in order his Parables and Proverbs: whence it is that they are not as goades and nayles fastened by the Masters of Assemblies, (as *Salomon* sheweth,

Vsc 1.

sheweth, *Eccles. 12. 9, 10, 11.*) though they be the words of Truth.

Job 16. 3.

1 Tim. 1. 13.

2 Cor. 12. 16.

That the words of winde then may have an end, which young indiscretion often powres out in greater number then in weight. And that wee may keepe the true pattern of *wholsome words*, whereby wee may doe good; Pray we to God for skill, and wisdom, that we may (as *S. Paul* speaks of himselfe, though in another sence) take the sinner by a holy craft and guile.

God hath made us *Fishers of men*, and we should learne of him, so to baite our hookes, that they may be most likely to take. To fish without a baite, is but to entangle all in the weeds, to fish with an unpleasing baite, is to fish with *Peter* all night and rake nothing; but to fish with a proper baite; under which we hide the hook, and so fast and close undiscerned is the way to take, as *Paul* took his keeper.

God hath made us *Stewards* of his household, and provided victuals for his Family, and appointed us to dresse it; If wee doe not so Cooke it, as to fit the palates of those for whom it is intended, wee loose our Cost and Labour.

Wee are *Physicians*, and must so wrap up our pills, that they may kindly worke in the bottome of the belly.

*Wormewood* is an herbe of it selfe wondrous bitter, and yet (as some say) being well distilled, the water thereof doth not onely loose the sent of the herbe, but also the bitternesse in tast: *Correction* and *Reprooffe* is like *Wormewood*, bitter of it selfe to nature, it doth no whit please the paltate; but when the gentle fire of discretion hath ordered it aright, it becomes sweet and wholsome, like the bitter waters of *Iericho* after *Elisha* had cast salt into them. Yea *Discretion* is that salt which doth season and preserve the Sacrifice of our Lips. And therefore (as in another sence it was commanded, *Levit. 2. 13.*) Let not any oblation be made without it.

2 King 2. 21.

Next

Next it serves to *admonish* you our *Hearers*, that you profit by our *Reproofes*, so as to lay your hands upon your *mouthes* (as *speakes* the *Prophet*) and be *convicted*. Conscience will convince you first or last, it is better to have a *saving conviction* in this life, then a *desperate conviction* in hell hereafter.

Our words are like the *Arrowes* which *Ioash* shot; and *Gods Spirit* is like the *Prophets* hand to guide the *Arrow*, which oftentimes pierceth the soule of sinners, and wounds them with griefe unto the heart. But what was said of *Ioash* his *Arrowes* may be said of ours, *The Arrow of the Lords deliverance*: And therefore it were good if *Hearers* would open their breasts, and (as *Origen* speaketh) *Transfigendum praberent huiusmodi jaculis*, offer themselves to be pierced with these *Arrowes*. The wounds which they make are *praclara vulnera*, excellent wounds, by which, not *Death* but *Life* enters into the soule. It is your *Vices* that we shoot at, not your selves.

Orig. Homil. 2.  
in Cant.  
Greg. Nyssen  
in Rom. 4. 19  
Cant.

It is storyed of one *Achon* the *Cretian*, that when a *Dragon* had taken away his sonne, he with his *Arrow* killed the *Dragon*, but did not hurt his sonne, his naturall affection putting that *Art* into him, (in which respect it was said of him, *Ars erat esse Patrem*) so shall we studie to shew our selves to be *Fathers* to you in our *Love*, whilst we kill the brood of the red *Dragon*, your vices in you, no way hurting you through any ill *Affection*. And so I passe from this generall to another *Observation* which may be made from the *Nature* of *Simons* Answer, which was in sincerity and according to the *Truth*, (as our *Saviour* testifieth) though to his owne conviction. Whence we may be taught to do the like

Doct.

When we tell, then the *Truth* must be told, though it make against our selves. When wee Answer we must Answer truly.

These are the things you shall doe, *speake every man Truth* unto his neighbour, (saith *God*, *Zach. 8. 16.*) And

Reason.

Theodor. in  
Ephes. 4. 24.

In nostra est po-  
testate, ut cum  
inquirimus, ne-  
gemus: sed vi-  
vere nolumus  
mēdaciū quic-  
quam loquen-  
tes. Iust Mar-  
tyr. Apol. 2. pro  
Christ.

Affirmatio ve-  
ritatis obligat  
semper, sed non  
ad semper, sed  
pro loco &  
tempore.

Uno eodemq; fi-  
lento firmat  
errorem, qui lo-  
quendo non a-  
struit veritatē  
Fulgen.

Qui veritatem  
occultat, & qui  
mēdaciū profert,  
uterq; reus est.  
Ille, quia pro-  
desse non vult;

againē, Cast off lying, and speake every man Truth unto his neighbour, (saith the Apostle,) adding it as a Reason, For wee are members one of another, Ephes. 4. 25. You know in the Body of man, one member will not lie unto another. The Hand will not lie in telling what it toucheth; The Tongue will not lie in telling what it tasteth; The Eye will not lie in telling what it seeth, but every member is a true witnesse to his neighbour: So should it be in the Politick body of Government and Society, and in the Mystickall body of the Church and Christianity, seeing we are members of the same.

It was a worthy speech of Iustin Martyr (speaking of the persecuted Christians.) It is in our power, (saith he) when wee are sought for and extimined, to deny what we are, and what we beleeve, but we will not live to speake any thing untruly.

Quest. But am I alwaies bound, when I speake to tell the Truth? may not a man sometimes conceale or tell contrary to the Truth, if I see my selfe or neighbour may thereby be profited and helped?

Resp. This wee answer in these three Conclusions.

First, *The Truth is never to bee denied by us.* It was Peters sinne which hee so bitterly bewailed, Mat. 26. 70.

Secondly, *An Untruth is never to be affirmed.* The Reasons we shall give anon in the Application.

Thirdly, *The Truth is not alwaies necessarily to be professed and told.*

Sometimes (indeed) it is necessary, as when Gods glory, our neighbours good, or our owne duty requires it at our hands; in such also hee that hideth the Truth, and he that telleth Lies are both alike culpable before God. Thus in Cases spirituall, as when we are called to an account of our Faith and Religion, wee are bound to a constant profession of the Faith we hold, 1 Pet. 3. 15. Mat. 10. 32, 33. And in Cases civil, when a man is called in place

place of Judgement as a witness to the Truth, *Exod. 20.*  
*Truth must be spoken.*

Sometimes it may be *unseasonable*, as when there being no necessity of uttering it, (neither in respect of Gods glory, our neighbours good, or our owne duty) it is joyned with our owne or our neighbours dammage. In this case the Truth may, yea ought to be *concealed in whole*, as *Mat. 26. 63. Marke 14. 61. & 15. 5. Luke 23. 9. Iohn 19. 9.* Or in *part*, as *1 Sam. 16. 2. Ier. 38. 26, 27.*

This makes nothing for the defence of such as are enemies to Truth, crossing it by *flat denials*, or *Iesuiticall Equivocations*. Both which are defended and practised by Papists, and too much in use amongst our selves.

Concerning *Lying*. Three sorts of Lies the Schoolemen make.

First, such as are *hurtfull and pernicious*, told of spite to hurt others either in *Body Goods*, or *Good-name*. So did *Simcon* and *Levi* lie to the *Sichemites*.

Secondly, *Helpfull and officious*, told for the gaine and profit of others, as were the Lies of the *Hebrew Midwives*, *Exod. 1. 18.* and of *Rahab* the Harlot, *Iosh. 2. 4.*

Thirdly, Such as are *delightfull and merry*, told for sport, pastime, and the pleasure of others. Of such we reade, *Hos. 7. 3.* Now the *Pernicious* Lye they onely condemne, but the *Officious* and the *Merry* Lye they hold either to bee no sinne at all, or els but *Veniall*; not *Mortall*.

But first, *No Lie is of the Truth* (saith *S. Iohn*, 1 *Epist. 2. 21.*) How shall we answer him if that be true.

Secondly, *Every Lye is a transgression of the Law*, *Levit. 19. 11.* And therefore sin.

Thirdly, *Every Lie proceedeth from the Divell*, who is a Lier, and the Father of Lies, *Ioh. 8. 44.*

Fourthly, *Lying* (of what sort soever) God abhorres,

*iste quia necesse desiderat.*  
*Anselm. in Epist. a Corinth.*  
*Non solum proditor est veritatis, qui mendacium pro veritate loquitur, sed qui non libere pronunciat veritatem, quam pronunciar oportet, aut non libere defendit veritatem, quam defendere oportet.* *Crysost. in Mat.*

*Vse.*

*Perniciosum.*  
*Gen. 34. 16.*  
*Officiosum.*  
*Exod. 1. 18.*  
*Iocosum.*  
*Hos. 7. 3.*  
*Finis perniciosi est ledere, officiosi prodesse jocosu delectare.*  
*Quomodo Deus Pater genuit Filium veritate sic Diabolus lapsus genuit quasi filium mendacium.* *Aug. in Iohn.*



Pro. 6. 17. 19 & 12. 22. And doth severely punish, both here, Psa. 5. 7. Pro. 19. 5. Acts 5. 5, 10. And hereafter, Revel. 21. 27. & 22. 15.

Besides it is against *Christianity*, *Civill society*, and overthroweth the *use of speech*; In which respect, *Heathens* themselves have abhorred it. Wherefore we make bold to conclude with *S. Austin*, *No Lies are just*, all are sinnes, yet we denie not but the pernicious Lie is the worst of them all.

Concerning *Equivocation*; (first taught by the *Divell* to hide his Ignorance, in what he could not reveale, and since studied by *Iesuits* to hide their knowledge in that they can and ought to reveale,) this they teach, that a man framing to himselfe a true proposition, when he is asked a *Question*, may conceale thereof as much as hee sees good. As for Example, If this *Question* should be put unto a *Papist*, If the *Pope* should come to invade this *Realme*, Whether would you take part with the *King* or with the *Pope*. He framing this Answer in his minde, I will take the *Kings* part, If the *Pope* will command me so to doe; may answer, I will take the *Kings* part, concealing the other part [If the *Pope* will command mee,] thereby to delude the *Examiner*. In like manner, if a man have a horse or money, and is importuned by a neighbour to lend, or give either. He framing this proposition in his minde, that hee hath neither horse nor money to give or lend, may safely say, yea sweare, that hee hath neither horse nor money, reserving the other part [To give or lend] in his owne minde.

This (they say) is no *Lying*, for that the *Equivocator* speaketh a Truth in his owne meaning, and in the sight of God; (which alwaies (say they) he must do, when he useth this evasion; otherwise he should lie, if he had not some true sence reserved in his mind.) And therefore *Parsons* adviseth, Let him that would use this benefit of *Equivocation*, be wary and carefull that hee mentally reserveth some secret clause, which being added

to

Aug. Enchir. ad  
Laurent. ca. 18.  
& 21. & in  
lib de mendac.  
c. 14.  
Gen. 3. 5.  
1 Sam. 28. 19.

Navar. in Ma-  
nual. c. 13.  
Numb. 18.  
Et Peter Gin-  
nar in Compend.  
Navar. c. 12.  
Numb. 18.

Mitigat. cap.  
10.  
Numb. 22.

to the words spoken do make the whole compound to be true, he may deny what Truth he pleaseth; either alone, or before company; either being asked, or of his owne accord, (saith Sanchez.) A man may sweare that he did not doe something, which indeed he did do; understanding within himselfe some other thing then that he did doe, or some other day then that in which he did doe it, or any other addition that is true. And in so doing, a man doth neither Lie nor forswear.

But indeed these *Equivocal Propositions* are but *Lying Assertions*; For if wee sever what is expressed from that which is reserved in the minde, it is a *formall Lie*.

un ejus esset verum: ergo si negat se fecisse testimonium ejus est falsum, id est mentitur. 2. Hoc passurus ille dicitur & testatur non tantum quod falsum est sed etiam quod ille sentit & novit esse falsum, quod est tam virtualiter quam materialiter, id est complete mentitur. Ames de Conf.

1. The Diuell himselfe acknowledgeth it to be *lying*, 1 King. 22. 6. when (in his Prophets) he was demanded by Ahab concerning his going to warre against Ramoth-Gilead and the successe thereof; he answered, *For the Lord will deliver it into the hands of the King*. But into the hands of what King he told not, that he reserved to himselfe; and yet he confessed that he was a lying spirit in the mouthes of those Prophets in so saying.

3. This overthrowes all civill and humane society one with another. What reservation is in a mans mind when he speaketh, or sweareth, I know not, and therefore cannot tell how I may believe him; nay what he is ordinarily told without some mental reservation.

4. They should not forget how their Vulgar Latines read that place, Eccles. 37. 23. *Qui sophisticè loquuntur adhibili est*; he that speaks equivocally or Sophistically, i. e. *Lyingly*, is worthy to be hated; and also what some of the in owne side think of it.

Sanchez. op.  
Moral. l. 3. c. 6.  
Numb. 15.

In verbis hunc  
in modum pro-  
lati verum  
& nudum men-  
daciū continet.  
Nam. 1.  
Si rem, qui hoc  
aut, illud fecit,  
dixerit se fe-  
cisse, testimoni-  
um.

Si rem, qui hoc  
aut, illud fecit,  
dixerit se fe-  
cisse, testimoni-  
um.

1 King. 22. 6.

1 King. 22. 23.

Dicere (non fe-  
ci) quodamen  
feci, licet cum  
hac menti li-  
mitatione (ut  
tibi significem)  
non est equivo-  
catio sed men-  
daciū. Sotus  
de just. & jure  
lib. 6. a. 2. m.

Si verba qui-  
bus mimur sig-  
nificatione sua  
& communi  
hominum usu  
ambigua non  
sunt nec debent  
esse tantum rati-  
onem sed  
sensum, ea usurpa-  
re debemus eo  
sensu quem red-  
dunt, nec licet  
alibi certum contra nos  
interrogare, nunquam enim  
falsum esse potest, quod non  
queat ab omni mendacio libera-  
ri. Nihil tam falsum esse potest,  
quod non queat ab omni mendacio libera-  
ri. Nihil tam falsum esse potest,  
quod non queat ab omni mendacio libera-  
ri.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

Aug in Cant.

**Object.** We find that Saints and holy men have used  
in the *Scriptures* in saying of his wife, *See is my Sister*,  
*Gen. 30.2.* *Isaac* in saying, *I am Elias thy first-borne*,  
*Gen. 27.19.* *Samuel* in saying, *I am to offer Sacrifice*,  
*1 Sam. 16.1.* So *Jer. 38.26.* And to be short, we have  
the Example of *Christ* himselfe, whose example is  
without exception, *Luke 24.28.* *Mark 13.31.* *Joh.*  
*7.8.* et al.

**Resp.** There are two sorts of *Equivocation*. First  
*Logical*; Secondly, *Mental* or *Juridical*.  
For the *Logical* is that which is used in a double  
sense, as when a man says, *I am a Christian*, and  
means, *I am a Christian in name*, but not in heart.  
This is the *Logical* equivocation, and is not  
lawful. For the *Mental* or *Juridical* is that which  
is used in a double sense, as when a man says,  
*I am a Christian*, and means, *I am a Christian in name*,  
but not in heart. This is the *Mental* or *Juridical*  
equivocation, and is lawful.

**Logical** is, when a speech is figurative, and doth  
carry a double sence, and may be construed two waies;  
either in regard of the words signification, as *Luke 9.60.*  
*Let the dead bury the dead*, that is, those who are spiri-  
tually dead, but those who are naturally dead. Or else  
in regard of their Placing in the saying, or of another where-  
by they may yeld diverse meanings.

Now this kind of *Equivocation* may be used; First,  
by way of *Consolation*. To convince a senseless sinner  
who will not beleieve the truth when it is plainly  
told him. So *2 King. 8.10.* *Elisha* said unto *Hazael*,  
*Go and say unto him, thou maist certainly recover*,  
*because the Lord hath shewed mee, thou shalt certainly*  
*die*.

Secondly, For the concealing of some part of the  
Truth, which the Hearer should not know. So  
*1 Sam. 16.1.2.* but here was nothing said untrue;  
that was a Truth which *Samuel* spake though not all  
the Truth.

Thirdly, For the discovery of some further truth, as  
*Mat. 9.24.* *Joh. 13.13.* Our friend *Lazarus* *reproach*,  
which ambiguous speech was used for the profit of the

Hearer.

Hearer; that they might know Death was but a *sleep*, nor are these sayings *Lies*, for as much as *that which a man conceiveth in his minde agreeth with one of the significations of the word*, though he that heareth it conceiveth it to be otherwise. But if in case such *Logicall Equivocation* tends to the perverting of Religion or Justice it is not lawfull to be used.

Gods Saints have used *Logicall Equivocation*, so hath Christ, and so doe the Scriptures, but never *Isuicall equivocation*. For in all their Speeches (without any mentall reservation) there was Truth. So was there in the saying of *Abraham, Samuell, Jeremiah* and the rest, take them as they are spoken by them, and they are true.

The like may be said of our Saviours speeches, he knew not as he was man of the day of judgement. And for his seeming to goe forward and leave his Disciples going to *Emas*; he would so have done if he had not beene over-importuned: And for that of *John 7.8.* His time was not yet come to goe up. As for those reservations which God himself useth, *Isa. 38.1. Iovah 3.8. &c.* (likewise objected by them) God hath exprest himselfe in Scriptures, that he would have his threatnings conditionally understood, as *Ier. 18.7,8. Ezek. 33:13.* So that these exceptions are not secret reservations, nor kept in Gods breast from the Hearers, as they would have us beleve.

*Object.* But if God should not allow us some *equivocating tricks* and *reserved wiles* (saith *Parsons*) he should deale worse with men then he hath done with beasts; he hath granted unto the *Hare* and *Fox* their leaps and turnings, their winding and returnings into the same path to deceive the dogs, &c.

*Resp.* This Objection hath more wit then waite, God allowes us as much of the *Serpent* as of the *Dove*, *Mat. 10. 16.* But not severed from the innocencie of the Dove; United they are *Commodious*, Parted *dangerous*. Wit without innocency will offend others; innocency without wit will not defend our selves. A large and full

debet verum occultare, non falsum dicere, ut neq. prodeat, neq. mentiarur, neq. occidat animam suam pro corpore alterius. Aug. super Psal. 5.

Prudentia sine simplicitate malitia, simplicitas sine prudentia, sicut in

discovery of this new art of Lying, who so please may read *Dr. Heyricks* Constitution of Equivocation, *Mr. Henry Aysen* Treatise of the same subject. *Amos. de Conf. 45. cap. 33.* *M. John Woens* his divine Exercit. on Command. 9. Exercit. 3. Let me add onely a word or two of Exhortation.

That we would cast off all Lying (wherein the world saith, that our Nation and people exceed the very *Canaanians*) And learne to speake the truth in our hearts, which is the note of him that shall dwell in Gods holy hill. That we may be grac'd with Christs *Ecce*, as was *Nathaniel*, *Ioh. 1. 47.* Behold a true Israelite in whom there is no guile. And have comfortable testimonie, that we shall be numbred amongst those hundred forty and foure thousand, which will follow the Lamb whether soever he goeth, being redeemed from amongst men, in whose mouth no guile was found. For this end consider.

1. Truth is a debt we owe to God. 1. By the Band of Creation; For he made our speech and framed in us a Tongue to speake, requiring Truth to be the guider of our speech.

2. By the Band of Filiation; that God whom we call Father is the God of Truth: And he that is of God will speake the Truth.

3. By the Band of Redemption. For he that hath redeemed us is *Via, Vita, Veritas*, The Way, Truth, and Life; and who so lookes to have life by him, must follow the way of Truth, *Ephes. 4. 15.*

4. By the Band of Sanctification; For the holy Spirit, that sanctifieth us is the Spirit of Truth, and requireth in our sanctification that we should have our *Loyes girt about with Truth*, *Ephes. 6. 14* In these respects we should have great care that we make no forfeiture of the Truth in any case, wharever. God loves it in the inward parts, *Psal. 51.*

5. *St. Gregory* expounding these words of *Iob*, *My Lips shall surely speake no wickednesse, and my Tongue shall utter*

*Psal. 15.*

*Psal. 31. 5.*

*Ioh. 14. 6.*

*Greg. Mor. in Ioh. cap. 17.*



no, *deceit*, observes thus much; that a holy man, to the end he may perfectly cleave unto the Truth, suffereth not himselfe either of purpose, or of rashnesse to lie; for every Lie is greatly to be avoided, though there be some greater then other, as that which is studied and meditated on (as is equivocating.)

I spare to tell you what the Heathens have thought of this sinne of Lying, and how they have punished it. *Plutarch* acquaints us with a Law that *Arsaxerxes* made. The Liers Tongue should be pierced, *triplici clavo*, with three nailes. And *Aelian* (*lib. 4. cap. 1.*) tells us that amongst the Indians, he that was thrice convicted of a Lie was enjoyned perpetuall silence, and barred from all office. I conclude this point with that which *S. Hierom* writeth of a young man and woman, who were suspected of Adultery, and examined by Torments to confesse it. The young man (being grievously tortured) confesseth against himselfe to be freed from further paine, and so was put to death. But the woman being innocent, could not be forced by all those Torments used to tell a lie, but in the midst of all her sufferings thus spake, *Non ideo me negare velle, ne peream, sed ideo mentiri nolle ne peccem; mori & ego cupio, sed non tanquam Adultera*. That shee did not denie least shee should die, but shee refused to Lie, least shee should sinne; shee was willing to die, but shee would not die as an Adulteresse.

Thus abide wee firme and resolute, still to say the Truth; holding that for a firme Principle in Divinity; *wee may not doe evill that good may come of it*. As for those who say we may, *their damnation is just*, *Rom. 3. 8.*

Thus much by occasion of the honest and sincere Answer made by *Simon*, though to his owne Conviction; now for the Sentence which was given by him.

*I suppose that he is whom hee forgave most.* ] You see then

*Pejus est mendacium meditari quam loqui; nam loqui plerumq; precipitatio est, meditari vero studiose pravitatis.* Mor. 8.

*De mulier. Septies.*

Text.

Doct.

*The more mercy in the forgiver, the greater Love (may be supposed) is in the forgiven.*

We read what S. Paul was, (by his owne confession) before Conversion. A Blasphemer, a Persecutor, and injurious, &c. 1 Tim. 1. 13. But (as he saith) *hee obtained mercy, and the grace of God was exceeding abundant to him, with Faith and Love in Christ*, this put him on, to labour more abundantly then the rest, as is shewed, 1 Cor. 15. 10. so that the grace bestowed on him was not in vain. If you aske the Reason, why should S. Paul take more paines then all the rest? the Answer is, *The Love of Christ constrained him*. And why should Love be stronger in him then in the rest? the Answer is at hand, for that he did thus judge that he received greater mercy in the pardoning of his debt then the rest. This is shewed likewise by our Saviour in the Application of this Parable, verse 47. Where wee shall speake more fully of this point, which yet here I could not let passe without some usefull Observation.

Use 1.

I would gladly know then why Papists or any other should averre, that our Doctrine touching Assurance of Gods Love in Christ, is a Doctrine tending to licentious libertie. Simon could not but suppose that he must needs love most, who had most remitted him. But these speake by heare-say, as strangers do, of that they never knew, nor had experience of themselves. Assuredly the sence of Gods mercy in the pardoning and forgiveness of sinne, hath that force to restraints a man from loosenesse of life, and to knit the heart in all true Love and Obedience unto God, as nothing more in the world hath. *Thy loving Kindnesse is before mine eyes*, (saith David, Psal. 136. 3.) *therefore I have walked in thy Truth*.

The very scope of S. Johns Epistle is to further our Assurance of Gods Love, as appeares, 1 Epist. 1. 45. & 3. 13. And how sure this is from opening a way to loosenesse of life and liberty, the Apostle shewes, Chap. 2. 1. *These things* (saith he) *I write to you that you sinne not; and*

if

if in case you doe sinne, the Assurance of Gods Love is the readiest way to recover you. For it followes, *If any man sinne, wee have an Advocate with the Father;* and then, Chap. 3.3, is added, *He that hath this hope, and knowes what manner of Love the Father beares him, purifieth himselfe as hee is pure:* So then, that man that is carelesse of purifying himselfe, hath no true hope that he is made partaker of this speciall Love.

Secondly, the feeblenesse of our Love to God, discovers how little sence or Assurance we have of this mercy of God towards us in the forgiveness of the debt owing to his Justice. True it is, common favours and fruits of Gods Love, may work even in unbelievers a kind of Love to God, but it is *Common, Ordinarie, and Superficiall*. And the unsoundnesse of that kind of Love so wrought may appeare in these particulars.

First, in that it is but *Mercenary*, for when God giveth over giving them, they give over loving him. This is that love of Harlots, which I have before mentioned.

Secondly, the Love so wrought hath *no force to re- strain from sinne, nor put on to obedience*; For all this kind of Love that many so much boast of: *They blasse themselves in their hearts* (as *Moses* speaketh) *saying, I shall have peace though I walke in my own imaginations and stubbornnesse, &c. Deut. 28.19.*

• But the Love wrought in our hearts through the Apprehension of this *speciall mercy* is of another kind: It doth cause a man to love God for his owne goodnesse and excellencie, and makes a man to give God the highest seate in his heart, it putteth a man on to keepe Gods Commandements (as before wee heard) and makes those Commandements easie, which were, and are crosse to our natures; Wherefore wee may not ground our Comfort or Love on outward and Temporall blessings, but on this speciall and particular Love, which God sheweth to his Elect in the discharging of that debt of sin owing.

*vs 2.*

*Psal. 73.25.  
Phil. 3.8.*

I deny not but these *Temporall* and *Common Favours* are to those that are in Christ; *Signes* and *Pledges* of his *speciall Love*, and that by them the godly are confirmed in the Assurance of Gods eternal Love towards them, *Gen. 33. 10. Psal. 41. 11. & 18. 19.* And elsewhere *David* gathers upon God from his common goodnesse that hee shewed to all Creatures, *Psal. 36. 6, 7.* And our Saviour wills his Disciples to grow assured and confident of Gods *speciall Love* unto them from the Observation of his generall goodnesse and providence towards the *Fowles of the ayre* and *Lillies of the field*, *Mat. 6. 26.* But yet the Observation of Gods goodnesse to us in *spirituall things*; as in the pardon and forgiveness of our many and fowle sinnes, will doe it much better; and therefore if thou wilt love God as thou oughtest to love him, pray with *David*, *Psal. 17. 7.* *Shew mee thy marvellous loving kindnesse*, and make me able to see and know that thou lovest mee with thy marvellous Love. And *Psal. 106. 4.* *Remember mee O Lord with thy Favour thou bearest unto thy people, O visit mee with thy salvation.* As if hee should say, it is not the love thou bearest to *strangers* or hired servants in thy house can content my heart, It is the *speciall Love* thou bearest to thine owne deare children, that I seeke after.

Know that the Church desires to be kissed with the kisses of Christs mouth, *Cant. 1. 1.* A *kisse* is a naturall *Symbol* of Love, and yet it must be a *kisse of Christs Mouth*, nor *Hands* that the Church desires. In outward Benefits God giveth us his *Hands* to kisse; but the breath of his *Word* and *Spirit* which assures us of the forgiveness of our sins is the *kisse of Christs mouth*. This the Spouse desired, and this *Mary* obtained at parting, as you may find in the latter end of this Parable, which made her love so much, as appears, *verse 47.* To which place I referre the prosecution of this point: And now come to our Saviours *Approbation* of this Sentence.

*And he said unto him, Thou hast rightly Judged.]*

Text.

Simon (as we know) was a Pharisee, so saith the Text, *verse 36. One of the Pharisees desired him to eat, &c.* And how corrupt the Pharisees were in their *Doctrines* and *Tenents*, appears by that our Saviour saith, *Mat. 5. & 15. 4, 5, 6. & Chap. 23.* Yet here our Saviour approves of this Pharisees Opinion, and commends his Judgement. Whence learne we.

*To receive the Truth who-ever brings it, and to take it up from whose mouth so ere it fall. See Mat. 23. 2, 3. Phil. 1. 17, 18. Tit. 1. 13.*

Doct.

First, the Truth is Gods, not Mans. The pennie with *Cesars* stamp is his, though it be in the kennell, or be found in a fowle clout.

Reason.

Secondly, God hath thought good to send unto his Church men as well *unsanctified*, as *Sanctified*: *Balaam* was a Prophet and is sent with a Message to *Baalack*: *Saul* is amongst the *Prophets*. *Indas* sent forth with the rest of the *Disciples*; were not these to be heard, how can we think they should ever have beene sent?

Thirdly, The Word (in whose mouth soever) shall not *turne in vaine*, but accomplish that worke whereunto God hath sent it; *Isa. 55. 10, 11.* It is out of a wicked mans mouth a favour of death to some, and why not of life to others?

Fourthly, God is offended when his Ordinances are contemned, though it be through the prophane lives of Priests. See an Instance most remarkable, *1 Sam. 2. 17.* compared with *Chap. 4. 10.*

A great weaknesse it must needs be in those, who reject the Truth, out of a prejudice they beare against the *Bearer*. Do we like the Sun ere the worke because it breakes forth of a darke cloud? or distast the fruit that is served in a wooden dish? Will a child refuse a letter or token because a durtie Carrier was the bringer? or any beggar

Vse.

con-



contemne an Almes because a lame Steward gives it out of the purse of his rich Master? *Sampson* did not disdain the honey-combe, because he found it uncleanly laid in the Lyons Carkasse: and though he, (being a *Nazarite*) might not eate of any thing that favoured of Legall impurity, yet he ventures on the honey-combe in the belly of the *Beast*. And so to *Elijah* it was all one, whether an *Angell* or a *Raven* brings him his dinner. Who so disdaines Gods graces because they find them in ill vessels, or refuse his mercies because brought them by unclean livers are *more nice* then *wise*.

*Quest.* But are scandalous Ministers able to doe any good? How can we expect a blessing on their labours being wicked?

*Resp.* First, consider what excellent workes God hath effected by bad Agents: What *Divine Parables* did God utter by *Balaams* mouth? And what curious workes did God make about his *Temple* by the hands of *Tyrrians*? It makes for the praise (you know) of a good *Limmer* to draw a *curious line* with a *bad Pensil*: The worser the Instrument, the greater Gods glory.

Secondly, the whole worke of a Minister about the salvation of mans soule is *External*: He can only preach to the *Eare*, God (*whose Chaire is in Heaven*) speaks to the *Heart*: The *Grace* which is given them for the *worke of the Ministry*, is not *gratia Iustificantis*, a grace of *Iustification* (as some conceive, who thinke their Teachers can give the *Holy Ghost*) (as *Simon Magnus* thought by *Simon Peter*,) but it is *gratia edificatiouis*, the grace of *edification*, as the Apostle shewes, *Ephes. 4. 12.* nor is it *gratia gratum faciens*, (as the Schoolemen speake) a peculiar grace given them for the salvation of themselves; but *gratia gratis data*, a grace given them for the good of others. So that in this *Outward worke* a bad man may goe as farre, and do as much; bring as many powerfull and prevailing Arguments as the best, and be a meanes to save others yet themselves perish.

*Nisi Spiritus Sanctus adsit cordi audientis otiosus est sermo doctoris, nemo ergo docti homini tribuat, quod ex ore doctis intelligit, quia, nisi intus sit qui doceat, doctoris lingua exterius in vacuum laborat. Greg. Hom. 30. in Evang. & Mor. 27.*

You

You know how it was with the *Builders of the Arke*, though they built that which saved others, yet themselves were drowned: And as it happens to many an unfortunate sinner, who saveth his endeared fellow, yet perisheth himselfe in the streame, so may it be in this case. *S. Gregory* aptly compares a *bad Minister* to the *Water in Baptisme*, which is (in the right use) a meane to convey grace, but it selfe, out of the use runs downe into the hole: So may they sinke to Hell, who yet may be a meane to bring thy soule to Heaven: Of them thou maist say as the people of *Cicilia* did write upon the Tombe of a dead Viceroy of theirs, (who had beene a cruell Oppressor of them) *Hic jacet, &c. qui propter nos homines nostramq; salutem descendit ad inferos*. Beleeve it (what ere you think) it is not the *Garment* but the *Perfume* in it, which diffuseth the *scent*: The Word borroweth not its excellencie from any *humane vertue*, but from the *heart* which ponders, and the *Spiris* which sanctifieth. See (saith *S. Augustine*) what kinde of soyle you are, the Word is the showre.

Thirdly, were it so that an *Unsanctified Minister* could not profit the *Hearer*, how could we heare any one with comfort? For as much as the Heart is unknowne to us; and in outward shewes of sanctity a vile Hypocrite may goe as farre as the sincerest Christian: Yea it is an absurdity that lets in Popery the backe way; The goodnesse of the *Priest* doth blesse the Word and the Sacraments (say the *Papists*;) I cannot be saved by Hearing, unlesse the *Minister* I heare be also saved (saith the overcurious and impatient Protestant) both shake hands in the same opinion.

To say the Truth; he preacheth best and with greatest power, whose life and doctrine preach: Nor is there a *Figure* in *Rhetorick* more potent then the good opinion conceived of the Speaker; Our Hearers conceive of us rather by our *Lives* then *Doctrine*, (as *Iovinian* did say to the *Orthodoxe* and *Arrian Bishops* contending about

*Quicquid loquimur in Dei nomine imber Dei est: videtis vos qualis terra sitis. Aug in Psal. 98.*

*Doctrina cum omni imperio docetur, quando prius agitur quam dicatur. Nam doctrina subtrahit fiduciam, quando conscientia prepediit linguam. Greg. in Mor.*

about the Faith; *Of your Learning I cannot so well judge, nor of your subtile Disputations, but I can observe which of you have the better behaviour.*) We loathe (you know) the light of some Candles, in regard of the stinke of the Tallow; and (as Poets feigne) *Iupiters Adultery* did even amongst his owne children *discredit his Thunder*: But this argues not the Truth uttered by a prophane or wicked person of imperfection; but the stomachs of most hearers to be of weake digestion, who cannot eat any Cake, but what is of *Thamars* baking; no Instruction is available or of force with them, but what proceeds from those of whose inward calling they are perswaded.

*Si bene vixerint, eorum est tacrum; si bene docuerint, vestrum; accipite igitur quod vestrum est, nolite discutere quod alienum est. Chrys. super illud Mat. 23. Quaecumq; dixerint vobis.*

Numb 27. 12.

But let us remember what the blind man recovered said, *whether this man be a sinner or no I know not, one thing I know, he hath restored mee to my sight*: So, whether this man be converted or no, I know not; this I know, It is the Truth he brings, and that is mine and for my good, his life is his owne. A *leaden pipe* may convey water into the garden of God; an *Iron Clock* acquaint me how the time goeth, and a *Crooke-back't Tayler* fit my body with a handsome garment.

In a word, Gods Messengers are his *Heralds*, their *Trade* is *Honour*, they may helpe others to *Armes* and so make *Gentlemen*, yet themselves be none. Receive therefore the Truth they bring; and if it should so happen, that any one which is placed over you should stand in the Pulpit, as *Moses* stood on Mount *Abarim*, and shew you the way to *Canaan*; though themselves enter not, yet blesse you God for this direction, and follow it. What matter is it unto thee, though God puts the key of the prison doore into the hand of a prisoner, so long as it opens the Wicket for thee and sets thee free?

Next, in that our blessed Saviour doth not only receive the Answer, but likewise *Commends* his *Iudgement*, though in other points he might be very corrupt, and is here blamed for his defect of Love. Observe,

There

*There is a place for praise and Commendations, as well as for Reproofs.* Simon had his faults, for which he was rebuked; and he hath some good in him, for which he is praised.

*Saul* was a very wicked man, yet *David* praiseth many good things in him. That *Steward* we reade of in the Gospell, was very unjust, yet in that he wrought wisely for himselfe, or (as *S. Bernard* giveth the Reason) for that hee increased his Lords subjects, though hee diminished his Lords estate, he is commended by his Lord. Grosse errors were amongst the *Corinthians*, and in this (saith *S. Paul*) *I praise you not*, 1 Cor. 11. 17. but wherein they did well he commends them; *I praise you Brethren that you remember mee in all things*, &c. The great shepheard of the sheepe, and Arch-bishop of the Church, he omits not the due praises of those Churches, which he reproveth most sharply.

This condemnes such as withhold the due from the owner thereof, (contrary to *Salomons* advice,) not giving praise to whom it doth belong; at least not in that manner they ought to give it.

Some give it *not at all*, a strong Argument of a proud and sullen disposition; they can finde place for *Reproofs*, but none for *commendation*; these are like the *Flic*, they care for fastening no where, but on the *Gall* or *Soare*, a little blemish in their Brethren so over-clouds their good parts and properties as that they cannot be seene.

Others doe it, but in *such a manner*, as that the good in others (which they would be thought to commend,) seemes either *ill* or *lesse commendable*, to those that heare it. They bring their diminutions and come with their [*Buts*] hee hath done this and that [*But*, &c.] They will reade the *Text*, and then *Pharisaically* marre it with their *Glosse*. To speake thus of a mans praise and marre it with a [*But*] is like some unskillfull Farrier, who never shooes a horse, but pricks him

*Doct.*

2 Sam. 1. 23.

Luke 16.

*Quia licet Domini substantiam vacuabat, subditos augebat. Bern.*

1 Cor. 11. 17.  
Revel. 2. 2, 3.

*Vse.*

to the quick, that bitter roote mars the whole pot of pottage.

Vse 2.

Let us learne of our Lord and Master Christ, to give every man due praise, imitating God himselfe therein, who tooke speciall notice of that little good he found in *Abijah* the sonne of *Ieroboam*, to commend and recompence it.

And as our Saviour leads in the ensuing *Reprooffe* of *Simon* with this his *Commendation*; so it shall be our wisdome to observe the like method. You know that iron is first heate and then beaten; and the *Nurse* takes up the child being fallen, and first speakes it faire, and chides or corrects it afterwards; so should we; This would be as a good preparative for the bitter pill, and make it more kindly work in the bowells of the belly. This is a course of singular use to be held not only in our *Ministry*, but also in *civill Societies* and *Families*.

Vse 3.

Rom. 13. 3.

1 Pet. 2. 14.

Pro. 15. 30.

Aug. de Civ.

Dei l. 5. c. 13.

Præcipuum be-

neficium est in

rebus honestis

laudari, laus

enim parit

emulationem,

emulatio vir-

tutem, virtus

felicitatem,

&c. Nazian.

Pro. 25. 16.

Potest hoc in

loco non incon-

gruè melius no-

mine savor hu-

mana laudis in-

telegi, &c.

Bern. Serm. 47.

ex parvis.

Lastly, It may be a good *encouragement* to well-doing. *Nature* is led with nothing more kindly then with *Commendation* and *praise*. *Nulla suavior est audisio quam laudis*, it is an allurements tempered to our inclination; and therefore God carefully provides for it; and the godly themselves have taken great delight in it, it causeth emulation, (as speaketh *Nazianzen*,) and emulation brings forth vertue, and vertue happinesse.

Onely here give mee leave to add two *Caveats*; First, that praise be not too much affected by us. Secondly, that we seeke it in no other way then the way of well-doing.

For the first, it is (you know) *Salomons* advice, *Hast thou found honey, eat so much as is sufficient for thee, lest thou bee filled therewith and vomit it.* By *Honey* in which place (saith *S. Bernard*) may not unfildly be understood the favour of humane praise, of which we may eat, so that wee eat not too much: hee eateth moderately, who as he seeth the good will of his



his friend in it, so he doth give glory unto God for it. He catcheth *too much*, who hath his heart set upon it, and in his waies aimeth at that alone. Praise is as a *fining pot to a man*, it will discover what hee is, whether *light* or *solid*. Those mettals which have least solidity, are soonest melted; and the lightest matter is blowen away into smoake and vapour; so a light heart is vainely transported by it; when hee that hath true worth in him, is with *gold* and *silver* made the *finer* and *purer* by this *furnace*. The more he is praised, the more he will endeavour to deserve it, and finding what is droffe in him, will purge it out, and cast it from him: He that doth thus, what is he but *gold* (saith *Gregory*) increasing to a greater measure of brightnesse by the fire of purification.

Secondly, it should be in the *way of well-doing* that we seeke it; for it's due onely to that (as *S. Bernard* shewes) Vertue is the mother of it, (if it be legitimate.) It is but a poore praise, and perillous, that men raise to themselves from other things then well-doing: Wit, Beauty, Birth, Wealth, &c. may cause a great Fame, onely this causeth a good Fame, *Deut. 4. 6. Pro. 21. 21. Rom. 2. 10. Ruth 4. 11. Pro. 31. 31. Heb. 11.* Fame got some other way, may hang on a while, like a beggars Cloake, but in the end it will fall off full of filth. But praise and credit obtained by well-doing shall last after our bodies are rotten in the grave, *The memoriall of the just shall be blessed, Pro. 10. 7.*

Wherefore hearken to *S. Pauls* counsell, Brethren *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, If there be any virtue, if there be any praise, think on these things: to do them.* A good name saith *Salomon* is a good ointment, and these are the ingredients that must goe to make up that pretious ointment which must cheare our spirits, wee are much deceived if we think

Pro. 17. 21.

Greg. Mor. l. 3. 2  
c. 5.

*Virtus mater  
glorie est, sola  
enim est cui  
gloria iure de-  
betur, &c. Que  
autem est sine  
virtute gloria,  
profecto inde-  
bita gloria ve-  
nit. propterea af-  
fectatur. pericu-  
lose capitur.  
Famam exten-  
dere actus hoc  
virtutis opus.*

Phil 4. 8.

there lies any other way to the *Temple of Honour* then through *virtues Temple*; wee must passe through the one to come to the other.

As for that praise which the world gives to such as best like it, it is not to be valued nor esteemed of. Christ commanded those Divells to hold their peace, who yet (seemingly) spake well of him. Heathens did feare themselves when they were extolled by the vicious; I *passe little to be judged of you*, (saith *S. Paul*) so say we, we *passe little to be praised by you*. Let us doe well and our *praise will be from God*, not men. And so much for the *Propounding* part of this *Parable*, The *Ap- plying* part followes.

Text.  
Verse 44,  
45, &c.

*And he turned unto the woman, and said unto Simon, seest thou this woeman? I entered into thine house, thou gavest me no water for my Feet; but she hath washed my Feet with teares, and wiped them with the haire of her Head, &c.*

In these words and those following, we have considerable. First, our Saviours *Posture*. Secondly, his *Speech*: His *Posture* in those words, *And he turned to the woman*; his *Speech* in the rest. Of Christs *Posture* a word or two.

Text.

*Kai epstheis ptois tlu' yuwaing. And hee turned to the woman.]*

It is said before *vers. 38*. That this woeman stood at his Feet behind him weeping. (Bashfullnesse and shame arising from the Conscience of her former wickednesse did there place her) Christs *Backe* was then upon her: Now upon her Repentance, and true turning our blessed Saviour *Turnes unto the woeman*. Teaching us this lesson,

Doct.

*Upon our turning unto God, God will turne to us, and cast upon us the eyes of his Grace and Favour.*

TURN

Turne you unto me saith the Lord of Hosts, and I will returne unto you saith the LORD of Hosts, Zach. 1. 3.

Turne unto the Lord your God (saith Iael) For who knows if he will return and repent and leave a blessing behind him, &c. Iael 2. 13, 14.

They are our *sins* only that make the separation; would we but put them away, God would be reconciled with us againe. If we hate them which are our *Creatures*, and the workes of our hands; God cannot but love us, who are his *Creatures*, the worke of his owne hands.

Such as yet remaine impenitent may take notice of the state wherin they stand for the present: Gods Face is from them, his *backe* is on them. And what greater Judgement can befall a man? *Ier. 18. 17. & 21. 10. & 44. 11. Ezek. 14. 8.* So long what can comfort them? You know the reflexe of the glasse presently vanissheth, when the Face is turned away; so when Gods Face is turned from us, all comfort in the creatures failes us. This seriously considered cannot but be motive strong enough, to take out the lesson here commended to us, of turning to him by true Repentance, that he may turne to us in love.

To which duty let me Exhort you all, that the Lord may cast his Eye upon us *for good and not for evil*: It is his owne command that we should *seeke his Face*: And great need we have: *In thy favour is life* (saith David) *and in thy light we see light*, no light to be had but from his countenance, and that enlightens all.

When the *Sunne shines* we say it is *Day*, though no other *Starre* be seene: And we say it is *Night*, though we see a thousand *Starres*, when the *Sunne is absent*: So here; Let Gods Face shine on us, let him but cast upon us a loving countenance, though no other outward comfort be to be had, yet it will be a *happy day* with us: All wants shall be supplied by it; it will bring all comfort with it.

Reason.

Ia. 59. 1, 2.

Vse 1.

Vse 2.

Psal. 36. 9.

Wisd. 16. 22.

Psal. 4.

It is said of *Manna* that it had the taste of every good thing that a man desired, and served to the appetite of him that took it: This may be said more truly of Gods Favour: If a man be sick, that is health unto his bones: If poore, that is wealth, &c. Let there be what want there will, yet Gods favour supplies all: So that as *Elkanah* said to *Hannah*, it may say to him that hath it be he never so poore; *Am not I better to thee then ten sonnes?* Am not I to be preferred before corne and wine, houses, friends, &c.

Prov. 16. 15.

If then it be (as *Salomon* tells us) *That every man seeks after the face of the Ruler*, because his favour is as the latter raine and promiseth a fruitfull Harvest? Let us seek after the Face of God by timely turning to him: It is Repentance that must bring us into favour with Christ; that is the *John Baptist* which must prepare the way before his Face: A polluted glasse can receive no impression of Images and visages (saith *S. Basil*) No more a polluted soule the light of Gods countenance. The Benefits that flow unto us from Gods favour I have shewed on *Luke* 15. 22.

The Speech follows, and it is directed both to *Simon*, and to the *Woman*. First to *Simon*.

Text.

*Seest thou this woman? I entered into thine house, thou gavest me no water for my Feet, &c.*

In this Speech of our Saviour to *Simon*. We have, First, the Interrogation or Question put to him. Secondly the Exposition that our blessed Saviour made with him. Of the Question, first in those words, *Seest thou this woman?*

*Object.* What need this Question be made? *Simon* saw her well enough and beheld her carriage: Whereupon he questioned, whether Christ were a Prophet, in that he suffered her to come so neare him: And yet our Saviour demands; *Seest thou this woman.*

*Resp.* Indeed

*Resp.* Indeed, *Simon* saw her outside, and (judging by appearance) judged her to be a *Sinner*: Our blessed Saviour now calls him to a stricter sight; and by her deportment and good disposition, shews her to be a *Saint*, discovering by her open and publike teares, *Simons* secret and hidden soares; making them serve as a medicine for his malady; which was the reason, that whilst his *Eye* was turned to this *Penitent*, his *Speech* was turned to the *Pharisee*, as being desirous to cure him who had least feeling of his sicknesse.

Two things in the *Question* let us observe: First the *duty*, secondly the *Person* on whom it is imposed.

The *Duty* enjoyed is to *See* or behold the carriage and behaviour of that woman. Where first an *Act*, and that is *seeing*. 2. The *Object*. With the *Act* we begin, *ὁράεις* *Seeſt thou*?

Not *hearest thou*; for not a word (that we read of) did she say. (And yet her whole action was a lowd confession: All her carriage was Vocall. Her *Eyes* spake, her *Hands* spake, her *Haire* spake, her *Gesture* spake, and yet she could not speake what she did speak) her *tongue* is silent. Thus

*Deepe sorrow is many times silent.* Lesser Repentance speaks when greater wants a tongue. Take an instance or two; one in the *Shulamite*, 2 *King*. 4 27. See how sparing of words deepe sorrow is. *Extremity of griefe* made her somewhat *unmannerly*; downe she falls passionately at the Prophets feet, and laies fast hold on them, not saying a word. By which posture the Prophet perceived her soule to be vexed within her. And when her griefe finds vent at her mouth; how sparing is shee of her Speech, and how abrupt: *Did I desire a Sonne of my LORD; did not I say doe not deceive mee.*

A crack'd Pipe or Bell gives a harsh or uncertain sound: So a broken heart when it speaks for the most part utters broken speeches.

*Doſt.*



Whither the Prophet or the *Mother* were more afflicted, is hard to say: The *Prophet* for the *Mother*, or the *Mother* for the *Child*; without doubt the Prophet was marvellously stricken with griefe. Nor doth he in his sorrow reply one word, but applies himselfe to the remedy, spending his breath in *Prayer*, which was likewise *passionate*, ver. 33, 34, 35.

The other instance, I bring to confirme this Truth is that of Saint *Peter*, *Math.* 26 75. We read of him that after his Fall, *He went out and wept bitterly*; but wee read not of his speaking anything. *Invenio quod flevit, non invenio quid dixerit* (saith *S. Ambrose*) I find that hee wept, but I find not what he said. And the like Observation hath *Isidor.* de munere. 2. Thus, *Cura leves loquuntur, ingentes stupent*. The point is proved, *That deep sorrow often is silent, when lesser finds a tongue*. Now for Use to our selves.

Such as thinke that all *Repentance* lies in the *Tongue*, are much deceived. Indeed many a mans *Repentance* lyes wholly there, for their *hands refuse to work*; and such a *Repentance* is but wind, as words are. True *Repentance* is both seene and heard: But (if in case, one be wanting) it is rather seene then heard. *The sinner is loud and clamorous* (saith *Salomon*, *Pro.* 7. 11.) The *Saint* is silent, he smotheres his mouth in the dust (as *Iob* speaks.) In the day of their sorrow they are often like a Chest, having a rich Jewell in it, but the key lost: Such a Chest was *Origen*, who after his Fall comming to preach unto his people, and lighting on that *Text*, *Psal.* 30. 16. *But to the wicked, saith God, what hast thou to do to declare mine Ordinances, &c.* Upon the reading thereof burst forth into teares, and could say no more. As for dissemblers and hollow hearted Hypocrites; who like empty vessels make a great noyse upon the least knocke; being like *Stony-pots* tipt with silver (having silver lips but stony hearts.) Or like *Demades* the Orator, who would talke much and eat hard. Of whom *Anti-*

Serm. 45. de pe.  
nit Petri.

Vse.

pater

pater was wont to say, that he was like a Sacrifice, nothing left of him but the *Tongue* and *Paunch*. I must tell them that albeit their talke of Repentance be like *Ben-jamins Messo* five times more then the rest; yet that *noise* which their *Tongue* makes in a formality of Profession, shall in the *Silence* of their *hands* condemne them for *Hypocrites*.

Gen. 43. 34.

Seeſt thou.]

Not onely with the *bodily Eye*, for with that hee saw, and mistooke: But with *Consideration* and *Observation*.

The *Deportment* of a true Penitent is worth our seeing; Their *Carriage* and *Conversation* is worthy *Observation*.

Doct.

Those good effects which *S. Pauls* letters wrought in the *Corinthians* are graced with an *Ecce*, we are willed to *Behold* and consider them well, 2 *Cor.* 8. 11. *Behold this selfe same thing that you sorrowed after a godly sorrow, &c.*

Many *Penitents* are brought upon the *Stage* of *Christianitie* in holy *Scriptures*, acting their parts before a world of *Spectators*: As *Matthew*, *Zachens*, the *Blinde man*, and *Lepers*, the *Thiefe on the Crosse*, &c. to what purpose if they be not seene? In a full *Theater* you would thinke you see so many lines drawne from the *Circumference* of so many *Eyes* and *Eares*, whilst a good *Actor* is the *Center*: What one doth fainedly there, the true *Penitent* doth really here: He weepes in good earnest, fights in good earnest, forgives in good earnest, &c. And none so *Acts* to the life, as doth the *Penitent*. The *Character* that is given of a good *Actor* (by some wits) may truly be applied to him. The *Actor* doth not strive to make *Natura monstrum*; nor the *Penitent* *Grace*: It is scene in the same *Scene* with him, but neither on *Stiles* nor *Crutches*. The voice of the one is not lower then the

Mat 9.9.  
Luk. 19. 1.—10  
Joh 9.36.  
Luk. 27. 11.  
Luk. 23. 9.

S. Thomas O.  
verburyes  
Charact.

Vse.

the *Prompter*, nor *lower* then the *Foyle* and *Target*; nor is the voice of the other, but as the *Spirit* shall give *ut-terance*; groaning with the *Turtle*, not *Screaming* with the *Peacocke*; the one by his *Action* fortifies morall *Precepts* with *Examples*; so doth the other *Divine*: In his generall *Carriage* we see the force of the *Rule*: the one adds *grace* to the *Poets labours*; so doth the other to the *Preachers*: For what in the one is but *Ditty*, in the other is both *Ditty* and *Musicke*, yet what is averred of the one, that all men have beene of his *Occupation*, and are (for who plaies not his part on the worlds *Theater*?) cannot be affirmed of the other, few there are that truly act *Repentance*. How ever, of all men living (say some) a worthy *Astor* in one kind is the strongest *mo-tive of Affection*, when he doth weepe in jest, he makes others weepe in earnest: So should the true *Penitent*, affect much more. *S. Gregory* being to speake of the *Re-pentance* of this *Mary* begins thus. *Flere magis libes quam dicere*. He was full and could rather desire to shed teares then use words; we have all sinned, we have not all lamented. To helpe us in it, *Behold this woman*. And you that are heere present with your *Bodies*, bee present with your *minds*. It is an *Example* deserves pondering, we were summoned by the sound of a *Trum-pet* before, *verse 37*. and therefore all both *high* and *low* *Behold*: the *Sunne* hath shined upon this *Diall*; who can now but looke on the *Shadow*, And behold the *Strokees*?

And as this woman is commended to our *Observation* in *Particular*: So the *Deportment* and *Behaviour* of every good *Penitent* in generall should be regarded: God hath set them up as a *Light-house* by the *Seaside*, where-by the *Martiners* both saile aright and avoid danger: their unfained *Humiliation* and gracious *acceptation* is propounded for our *Imitation* and *encouragement*, *Pf. 32.6*. Which if we observe not, we shall loose the *Comfort*, and God much of his *Glory*.

All

*All the workes of the Lord are great (saith David) and to be sought out of all them that have pleasure therein. In his Creation, he is wonderfull to astonishment; In his Providence past finding out, &c. But when we looke upon the worke of Conversion, we must cry, O the height, &c! his way herein is beyond admiration. Let his goings be observed; and his exceeding greatnesse of grace and power be for ever magnified, Eph. 1. 19.*

And if the Department of a true Penitent calls for our regard, it will not be unseasonable to admonish all, who profess themselves to be such, that they be very carefull of their carriage: you may make or marre Gods markets. Much lies on your hands to bring others on, or keepe them off from God. If your workes beseeeme Repentance, your light is like that of the Sun, It will cause the Beasts of prey to lye downe in their Denes, and draw men out unto their labour, be a meane to winne others (as our Saviour shews,) *Matt. 5. 16. 1 Pet. 2. v. 12, 15; & Chap. 3. 1.* But if you counterfet and dissemble you are like a false light or lantern by the Seaside which Shipwracks those that trust it, and are guided by it.

Remember, all Eyes are called on to Behold you; before your Conversion no regard was had, you were then (like an Actor) within the Tiring-house, where you were Rampant and sware oathes that you never cond: But now you are upon the Stage and none had more need be wary of words and actions.

You know that no ordinary blemish, scratch nor spot is regarded in a Table, before an Image bee drawne upon it; But after the Image or Effigies is portrayed, every little spot is observed in it: Such is the difference of spots in Christians before Conversion and after, and no lesse regarded. Therefore have a care that your well ordered life shews a well ordered heart. For as it is in a Clocke, when the Hammer strikes well, and the hand of the Dyall points well, it is a signe that the wheeles are right set: So a good life and Conversation argues

Psal. 111. 2.

Psal. 8. 1. 139.

14.

Rom. 11.

Vse 2.

Pf. 104

The benefit of good examples and danger of bad. See in the good Samaritan pag. 226.

argues a true *Penitent*, and good *Christian*. And thus much of the *Act*, now for the *Object*.

*This woman.*

*Doct.*

Hence thus much let be observed. *It is lawfull to see a woeman, and to observe their Carriage and behaviour.*

Otherwise how comes it to passe that they are advised concerning their *Carriage*, that it be such as becommeth *Holinesse*, *Tit. 2.3.* And so winning, *that those who obey not the word may thereby be won*, *1 Pet. 3.2.*

*Object.*

*Job 31.1.*

That *Objection* which may be made from *Iobs* practice; (*Hee made a Covenant with his eyes, why then should he thinke after a woman*) is soone answered.

*Resp.*

*Job* is not so to be understood, as if he would not at all cast his Eye upon a woman; but his meaning is, that he would not look on her in any *unchast way*, so as to be *enslaved by them*.

*Object.* But *Salomon* tels us, *That the heart of a woman is snares and nets and her hands are bands, &c.*

*Non putemus temere hanc Solomonem de omni genere mulierum protulisse sententiam. Hier. in loc.*

*Resp.* True, *Ille Fumina*, the lascivious woman, that shame of women, of such doth *Salomon* speake onely: And therefore *S. Hierome* adviseth us not to bee too rash in taking that sentence to be pronounced of all kind of women. The *wicked woman* indeed is not to be looked on, *Pro. 5.8,9.* But as for *virtuous and good women* they have the *Image of God* shining on them (as well as men) which attracts the Eyes of all.

*Pro. 31.10.*

*Object.* But *who can find a virtuous woman* (saith the mother of *Salomon* speaking of her own sex) *her price is farre above Rubies.*

*Amb. in Pro. 6.31.*

*Resp.* *S. Ambrose* speaking of these words, saith thus. *Quis? Quia unus, non quia nec unus:* Who? because one hath found her, not because not one hath found her: there is difficulty in finding of her, that is very true: And it cannot be denied, but that the Holy Ghost hath some speciall



speciall intent, in that describing of a vertuous woman (which beginneth at the 10. v. of the *Chapter*) he follows (in the Originall) the order of the letters of the Alphabet; the first word in every *verse* beginning with a severall letter as in the Alphabet they are placed; but to conceive that the Holy Ghost would thereby give us to understand, that all the letters in the *Alphabet* are not able to spell the womans name, which is there described, or that none vertuous is to be found may be thought to be a meere conceit.

If the godly conversion of women be to be observed (as well as mens) they are too blame that will give them neither *good words* nor *looks*: There are who esteem over meanly of them, and speak too contemptibly of women-kind.

Origen upon these words of the *Evangelist*, *Mat. 12. 21*, 22. (And Iesus departing into the Coasts of Tyre and Sidon, behold a woman of Canaan) hath these words, *Mira res Evangelista, &c.* A strange thing O *Evangelist*, Behold a woman: She who was the *Author of transgression*, the mother of sin, the weapon of the Divell, &c. And yet, Behold a woman.

S. *Chrysostom* likewise is very bitter in speaking of women. *Quid est aliud mulier* (saith he) *nisi ineffugibilis poena, necessarium malum*, &c. What is a woman, but a punishment that cannot be driven away, a necessary evil, a naturall temptation, a desirable calamity, a domestike danger, one beloved for a colour of good? But he tells us else where, *Sermo est de muliere mala, non de bona: Novi enim multas ad omne opus bonum promptas.* My speech is of a bad woman, not of a good, for I have knowne many ready to every good worke.

It may not be denied, but Satan (who blasted *Paradise*) hath much blemished the honour of that sex; he made choice of a woman to be his first engine, and he sped so well then that ever since he is well pleased to make use

of

*Vse.*

*Orig. in Math.*

*Chrys. Homil 6. ex imperfect. in Math.*

*Homil. 15. ex varijs in Math*

Eccl. 7. 26.

of such instruments. *Dalilah* is a snare for *Sampson*, *Iosabell* for *Ahab*, *Pharaohs* daughter for *Salomon*; and all Heresies (in a manner) though fathered by men, yet they have bin furthered and nurled by womens wit: *Montanus* had his *Prisca*, *Donatus* his *Lucilla*, *Priscillianus* his *Galla*, *Simon Magnus* his *Hellena*, *Arius* shall have *Constantinos* sister to assist him. In which respect the hearts of such women are said to be the snares of hunters (as the *Septuagint* and *S. Hierom* do read) and these Hunters are the Divells, saith *Lyra*.

Notwithstanding this, God hath highly honoured that Sex, not onely in that he lay in the wombe of one of them, but in every passage of his life, he hath had some women to attend him: *Elizabeth* prophesieth of him in the house; *Anna* in the Temple; *Martha* entertaines him; *Ioanna* and *Susanna* (with others doe) minister unto him: the Daughters of *Hierusalem* weepe for him, and at the Cross, stand by him, and after his death came to embalm him.

Bern. in Cant.  
Ser. 75.

To women Christ first appeared after his Resurrection, and so farre honoured them as to make them (as *S. Bernard* speakes) to be *Apostolos Apostolorum*, Apostles to preach his Resurrection to the Apostles.

Judg. 4. 21.

In all ages (especially under the Gospell) there have bin women of speciall note, both in their owne lives (which have like lamps given great light to others) as likewise in Governing of their Families, instructing of their Children, &c. (as was *Bathsheba*, *Loys*, *Ennice*, *Monicha* the mother of *S. Austin*, *Helena* the mother of *Constantine* with others.) *S. Paul* writes to his beloved *Apphia*, *S. John* to an Elect Lady: Time would faile to speake of all their excellencies: To be short, and come home unto my Text, as in the daies of *Iabin*, a woman named *Iaell* had renowne above *Barak* by slaying *Sisera* the Captaine of the Host of the Alients: So we have here a woman, who by her penitent life and unfained love hath obtained not onely to be compared in

Scrip-

*Scriptures* with the best followers of Christ, but to be commended above them all, as having done more honour to CHRIST, then all the twelve Disciples did.

S. Hierom, having reckoned up divers good women, in an Epistle which he wrote to a Virgin, concludeth thus; *These I have briefly passed over, that neither thou mightest repent of thy sex; Neither might men be lifted up in regard of their sex, to whose condemnation the life of women is commended in sacred Scripture; and this is our scope and drift in this Observation.* We passe on to some other.

Woman]

Her Sex is onely mentioned (you see) her Name is not here annexed by our Saviour. And hereof a double Reason is rendered: First, for *her honour*: Christ would have her name concealed as her sins were by him covered.

2. For *her dishonour*: As if a sinner were not worth the naming. So we find in that *reall Parable* of the condemned *Churle*, his title is but, *Homo quidam Dives, A certaine richman*; but what his name was is not said: God will not fowle his leaves with sinners names; they shall not stand in his bookes, as I have on that *Parable* shewed; and therefore it shall be enough in this place to say it.

These are the Reasons rendered why she is not named: I conceive the first the best. Sure I am our Saviour makes mention of her very favourably and tenderly: It may easily be gathered both who the woman was and what was her sin, from that which before was said by the *Evangelist*, ver. 36. She was a degenerate woman, unwomaned, & *pudore & pudicitia*, both of *Modesty* and *Chastity*, but now upon her *Repentance*, her woman-hood is restored to her again, she hath recovered her credit, and is called by our Saviour,

*Hæc breviter perstrinxi, ut nec te peniteat scire, nec utrius nomen suum erigeret, in quorum condemnatione faminarum in Scripturis sanctis vita laudatur. Hier. Epist. ad Principiam, Virg.*

Luk. 16. 19.

**Doct.**

*De hac igitur dixisse Propheetam puto, ejusmodi est in qua via mulieris &c. Pro. 30. 20 &c. Hec enim virum Christi est Domini, ut quāvis peccator sit, qui ejus unda ablatus fuerit, denuo in virginem reparatus, non memineris ante quod feceris—*Fifth*, virgo fide Christi, qui fuerat Adulter corruptione peccati. Ambros. Ser. 30*

*vs 1.*

**Woman**

Observe we hence,

Not only the guilt, but the staine of sin is done away with the teares of true Repentance. This is that which takes away Rebuke from all faces, Isa. 1. 26.

S. Ambrose in a Sermon speaking of the woman of Samaria's conversion (who was an Harlot) yet now by Christ converted and washed from her sins, conceiveth this to be the meaning of that Proverbe, *Such is the way of an adulterous woman, she eateth and wipeth her mouth, and saith, I have done no wickednesse*, and addeth further, *that such is the vertue of Christ our Lord, that although he be a sinner who is washed in his water, yet thereby hee is restored to be a Virgin, &c.* and so made a Virgin by the Faith of Christ, who was an adulterer by the corruption of Sinne.

This way the unchasteft woman may so wipe her mouth, as to say *I have done no wickednesse*: By a penitent Confession of her fault, her Virginity shall be restored: so was this womans in my Text. And so was Davids, whose *Palme-branch* of Virginity through the plentifull teares of his Repentance, did so flourish againe, that though hee was taken in Adultery in his younger yeares, yet in his Old-age a virgin was found by him in his Bed

Let this Direct us how to judge, and what to thinke of those, who have repented them of former sins; think not worse of them for what they have bin, but thinke the better of them for what they are. Object not to David his Murther and Adultery: To Peter his Denying of his Master: To Matthew that he was a Publican: To Mary that she was an Harlot, &c. But magnifie the riches of Gods grace, who hath forgiven such great Offenders: Where God hath remitted, take we heed how we dare object, I know the day when you were thus or thus:

thus: This is to fling the filth of sin into that face which God hath washed, a thing God cannot endure.

And let this *Enconrage* us to take this course to regain that credit which hath bin lost by sinfull courses. At the birth of *Ichabod* away went *Glory*: And credit once lost is like water spilt upon the ground, which if recollected, yet it hath lost the purity, and is ever after full of soyle: Notwithstanding *Reformation* will doe much with *God*, and bring us so farre into his Favour, as that he will remember what we have bin *no more*, nor once mention our former sayings: Looke as the *Father* of the *Prodigall* dealt with him, so will God deal with thee; he gives *kisses* not *stripes* to his offending sonne. The force of Love would see no faults, he so healeth his sons wounds, as that he might not by chance leave a scarre, or the least freckle in his sonne (as one observes) And he received him with greater tokens of favour then his elder Brother, who never brake out into that Riot. So will God deal with thee; he will be so farre from upbraiding thee with thy former loose life, as that he will honour thee the more, if thou beest truly Penitent. To whom did our Saviour ever more honour then to *Zachens* (that converted *Publican*) to whose house he came uninvited, and brought with him the best news that ever came to that converts eare? Who had more favour from Christ then this *Penitent Citizen* spoken of in our Text, *Out of whom he had cast seven Devils*? Her *spikenard* he hath so mingled with the ointment of the *Gospell*, that whosoever smelleth the *savour of life* from the Doctrine of it, shall have a sent also of those sweet Perfumes which she spent upon her Saviour.

Yea so hearty and cordiall is this *Physicke of Repentance* as that it restores (as you have heard) your *Virginity* and *Chastity*, yea your *strength* and *youth*: You shall be fresher and livelier (with the snake) after the casting off your old Skin: And (as *Livie* writeth of *Scipio*) he never looked so fresh, nor seemed so beautifull in the

L

Eyes

Vse 2.

Ezek. 18. 27, 28  
Jer. 3. 1. 3. 4.

*Peccanti filio  
dat oscula non  
flagella; vis a-  
moris non videt  
delicta. sic curat  
filij vulnera, ne  
forte cicatrice,  
ne forte filio na-  
rum relinque-  
ret. Chrys. Ser. 3.*

Mar. 26. 13.



Eyes of his souldiers, as after his recovery from a dangerous sickness, which he tooke in the Camp: So shall it be with you, you shall looke most lovely in the Eyes of God and his Church upon your true Repentance and Confessions. But if otherwise you will still persist in an evill course the guilt of sin you shall carry with you, but the staine of sin you shall leave behind you; as we read of those, *Ioh. 10. 8.* who though they were long since dead and rotten, yet our Saviour saith, *They (are) thieves and robbers: Not (were so) but still are so.* For, though they were dead, yet their sin abided, and their names shall for ever be branded with it.

*Text.*

*This woman.]*

Other women might be seene of *Simon*, but *this woman* in a speciall manner he must observe,

*Doct.*

*The best women are best worthy seeing.*

The like observation to this we have made on the Parable of the *Good Samaritane*, pag. 223.

*Vse 1.*

I content my selfe with a word or two by way of Application, wishing that women would strive to become the best patternes of *Modesty, Meekenesse, Sobriety, &c.* that they may be worthy of imitation.

*Vse 2.*

And in imitating others that they would cast their Eyes on *Sarah, Rebecka, Anna, Deborah, Abigail*, and such like as these, who in Scripture are proposed as best patterns for their imitation.

*Pudore villis, a  
mistu dives, ge-  
nas picta. Ete-  
nim quia verum  
decorum nature  
habere non po-  
test, adulterinis  
fucis affectat &  
pulchritudinis  
lesocinatur (spe-  
ciem, non veri-  
tatem, Amb. de  
Abel & Cain  
cap. 4.*

There is a woman described by *Salomon* (*Prov. 7.*) First, by her *Attire*, *vers. 10.* It was the attire of an *Harlot*, which *S. Ambrose* thus sets forth: *She is base in shamelesnesse, glorious in her cloathes, painted in her cheeks; for because she cannot have the true comelinesse of nature, by false dawblings she borrowes the shew (not the truth) of an affected beauty.* And for the attire of her inward man, *she is subtle of heart, her heart is snares and nets*, as we shewed before out of *Eccles. 7. 26.*

Next she is set forth, by her *Behaviour and Carriage*, *vers.*

vers. 11. & 12. Her Tongue is as lowd, as herselfe is lewd: It is ready for all Eares, and is as common as herselfe. Her will that is stiffe and stubborne as her body is loose: Her Feet cannot abide in her owne house: She is given to gadding as fast as her tongue to going: Now she is without, now in the streets: Discovering by her often remocking, her unstable mind; and in every corner she lieth in wait to do some mischief, and surprize a booty. This woman is to be Beheld (for so the Wise man advileth) [*Behold*] there met him, &c. What he himselfe had scene and observed, he wills others to observe too; yet not to imitate and follow, but to avoid and shun: Who so shall otherwise observe such an one as this, they are like the old Egyptians, who passed by the beauty of the world, as the Sunne, Moone, and Starres without observation, but if they met with a Cat or Crocodile, they would fall down and adore. And thus much of the duty here required. Now for the Person enjoyed with it.

Thou.

Simon is the Person on whom the Duty is imposed. He was a learned Pharisee, one of those who were noted for wise and learned men, yet he is put to schoole to learn of this silly woman, who was weak, unlearned, and (as yet) untutor'd in the Schoole of Christ, she becomes (as it were) a Doctor and Master in Israel to teach him Repentance. Which tels us,

That God by weake and silly instruments makes the wisdom of the world to appeare foolishnesse. (According to that of the Apostle, 1 Cor. 1. 20.) Where is the wise, and learned Pharisee, where is the Scribe, where is the dispenser of this world? The deepe Philosopher? All seeme great knowers and deepe Schollers; hath not God made foolish the wisdom of this world? in respect of divine Mysteries, and Verse 27, 28. More positively and peremptorily, God hath chosen the foolish things of the world to

Doct.

Reason.

confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are: The Reason is added by the Apostle, *Vers. 29.* That no flesh should glory in his presence, (i. e.) That no man (being no better then base and contemptible flesh) should arrogate ought to himselfe or boast of his *Parts* and *Priviledges* before the Almighty.

Vse 1.

Take heed then, least any of us murmur against the means God useth for our good in respect of their outward meanenesse and basenesse: It is a thing that flesh and blood is apt to stomacke, and yet a way that God delights to take. *By the mouth of Babes and Sucklings he perfects his owne praise, and stills the enemy and the avenger.*

Psal. 8. 2.

2 King. 5. 2.

Iudg. 6. 15.

Ioh. 4.

It was a poore Israelitish captive maid that he chose to teach *Naaman* that mighty man; through that little chink did God let in light, whereby *Naaman* came to know there was a Prophet in *Israel* which could cure him of his *Leprosie*. It was a poore mans sonne in *Manasse*, and hee the least in all his Fathers house, whom God chose to conquer *Midian* a great and a mighty army. It was a poore sinnefull woeman going to fetch water at *Iakebs well* that he made choice off to goe to the *Samaritans* and acquaint them of the *Messiah*. There were a company of poore *Fishermen*, *tent-makers*, *sole gatherers*, and such like; Men of meane condition and estate whom he called to follow him, and whom he sent abroad to convert the world: And here you see he makes choice of a weak and sinnefull vessell to teach the Grave; the Rich, and learned of the world a Lesson which a world of wits (out of flesh and blood) were never able to comprehend.

A. G. 1. 23.

You may read that when the lot was cast for an Apostle to supply *Iudas* his roome, two were appointed; *Ioseph* and

and *Matthias*, *Ioseph* was *Frater Domini*, the Brother of our Lord, *Math.* 13. 55. And he was *trinceminis*, of three Appellations, *Ioseph*, *Barsabas* and *Iustus*. *Matthias* is but twice named in the Scriptures (both times in that one *Chap. Act.* 1.) and signifies a little one; who would not imagine, but *Ioseph* would carry it from *Matthias*, and yet for all *Iosephs* priviledges and great titles the lot falls on *Matthias* the little one.

Thus the great God (who by Birth made himselfe little) delighteth much to make little things great. So went his Mothers Song, *Luke* 1. 48. He hath regarded the low estate of his Hand-maid, & 51, 53. He hath exalted them of low degree, and filled the hungry with good things, but sent the rich empty away. The weaker vessel many times holds the liquor, as *Manoahs* wife had more Knowledge, Faith, and Resolution then himselfe (though he likewise was a good and holy man). And that noble *Shunamite* had more Zeale then her husband: *Priscilla* may teach *Apollos*: And the Apostles themselves must be content to heare *Mary* and other women, whose Faith was stronger in them, then in any men we read off.

Let us not dare to despise the day of small things; it scarce will downe with proud flesh and blood to be taught by a meane Minister, advised by a simple woman; and yet the Kingdom of Heaven is like a woman laying leaven, *Math.* 13.

You know we are sent to the *Ant* and *Pismire* to learn Providence; to the *Oxe* and *Ass* to learne Thankfullnesse: to the *Swallow*, *Crane*, &c. to observe our appointed Seasons: And are not these much better then they? Women indeed are not permitted to speake in the Church but let them aske at home (saith the Apostle) yet by their reverend behaviour and carriage in Gods-house they may teach as well at Church as at home. See *Exod.* 38. 8. *Luk.* 8. 3 & 10. 39. *Act.* 16. 13.

So farre should we be from taking offence at Gods

*Judg.* 13. 9.  
22, 23.  
2 *King.* 4. 8, 9.

*Act.* 18. 26.  
*Mar.* 15. 28.  
*Luk.* 24. 8, 9, 11

*Pro.* 6. 6.  
*Isa.* 1. 3.  
*Jer.* 8. 7.  
1 *Cor.* 14. 34,  
35.

Rom. 11. 11.

En quomodo  
maxima cum  
laude vobis li-  
cet emulari, &c.  
Beza in 1 Cor.  
12. 31.

proceedings in this kinde, that we should rather be stirred up to a *holy emulation* (as *S. Paul* speaks in another kind of the *Jewes*, who should be provoked to jealousy by the *Gentiles* forwardnesse.) This is, *αγαλλήσει* (saith *Hesiod*) a *holy* and *good contention*; you may contend with praise and comfort who shall lead the best life, give best Examples, expresse most holinesse in your conversions, &c.

*Plutarch* reports of *Themistocles*, that when he heard how *Miltiades* had got great honour in the *Marathonian* battle, he was not able to sleepe because he came so farre short of him in honour: It should be thus with us in *spirituall things*: To heare *Christ* say to a *Canaanite*, *I have not found so great Faith in Israel*: And to a *Simon*, *Seest thou this woman*, &c. should fill the faces of men with shame, and spurre us on after a greater measure of Grace. Other Uses of this Doctrine, see on the good *Samaritan*, pag. 81, 82. This shall serve for the *Interrogation* or *Question* made to *Simon*, we now come to *Christ's expostulation* with him.

Text.

*I entered into thine house, thou gavest me no water for my Feet; but she hath washed my Feet with teares, and wiped them with the haire of her head, &c.*

In which *Contestation* had or *Expostulation* made with *Simon*, we have considerable. First, a *Preference* (For comparing *Simon* and the *Woman*, he prefers the *Woman* before *Simon*) In these words read to *vers. 47*. Secondly, an *Inference*, *Wherefore I say unto thee*, &c. *vers. 47*.

In the *Preference*, there is, First, a *Reprehension* of *Simon* for his *Defects*; and they were three-fold: First, *ex defectu Civilitatis*, of the want of *Civility*, in that he gave him *No water for his Feet* (which was the use and custome of the Country:) Secondly, *Ex defectu charitatis*, of the want of *Love* and *Charity*, *Thou gavest me no kisse*.



ver. 45. this was wont to be given as a pledge of the guests welcome. Thirdly, *Ex defectu Hilaritatis*, of the want of *Hilarity* and *Chearefullnesse*, *Mine head with oyle thou didst not annoynt*, ver. 46. As was the use of those times to doe, thereby to cheare up the spirits of their guests; all these were failings against a good hospitable entertainment.

Secondly, We have a *Commendation of the Woman* for her *Respects and Performances* (which are laid downe *Antithetically* and by way of *Opposition* to the other) *Simon failed in not bringing water to wash Christs Feet*, this *Defect* she supplies with her *Teares*; *She hath washed my Feet with Teares, and wiped them with the haire of her head*, ver. 44. *Simon failed in giving him no kisse*, this *Defect* she abundantly supplies; *Since the time I came in she hath not ceased to kisse my Feet*, verse 45. *Simon failed in that he annoynted not Christs head with oyle*; this *Defect* was supplied by this *Penitent* creature; *She hath annoynted my Feet with oymntment*, ver. 46. And thus as they are laid downe by way of *Opposition* one to the other, I shall crave leave to handle them. First, something in *Generall* would be noted from *Simons* failing in his entertainment, viz.

*Circumstantiall omissions in the entertainment of our friends may forfeit much of our thanks.*

Hence it is that true Hospitall Friends have bin carefull alwaies of a full supply: I will content my selfe with two instances (amongst many which might be brought.) One is that, 2 King. 4. 8. Where we find the Prophet *Elisba* to be invited by that noble *Shunamite* to her house to eat bread; who (after his first entertainment) perceiving his occasions to call him to a frequent passage that way, mooves her husband to build him a *Chamber on the Wall* apart (least the tumult of her large Family might disturbe the quiet Meditations of the Prophet) which accordingly is done: Nor will she bring him to bare walls, she furnisheth his lodging and sets ready for him a *Bed, a Table, a Stoole and a Candle-*

Doct.

2 King. 4. 8.

Verse 10.

Verf. 11.

Verf. 13.

Probabile est  
aliquem fuisse  
ex consanguineis  
Christi, qui ux-  
orem duxerit;  
Iesus enim ma-  
tri tanquam co-  
mes aditur,  
Cal. in Job. 2. 2  
Non est nobis  
hoc loco que-  
rendum, fuerit-  
ne tanta sparsi-  
tenuitas, ut vi-  
ni copiam con-  
vivis exhibere  
nequiverit, vel  
ut a leo intem-  
peranter intro-  
biberint corvi-  
um, &c. Mascul.  
in loc.

Largeam vini co-  
piam suppedita-  
vit Christus.  
nempe quæ p'u-  
centum & qua-  
raginta homi-  
nibus sufficeret  
ad bibendum corvi-  
um, &c. Cal.  
in loc.

Vse 1.

stick, and other necessary Utensills fit for his entertain-  
ment: This lodging, the next time the Prophet comes  
by, he gladly takes up, and is so well pleased that he  
sends his servant Gehazi with a treatie of Retribution (by  
way of thankfullnesse,) Behold thou hast bin carefull for  
us (with all this care) What is to be done for thee? Wouldst  
thou be spoken for to the King or to the Captains of the  
Host? An ingenuous Disposition cannot receive Fa-  
vours witho it thoughts of Retribution, especially where is  
such a fullnesse.

The other instance I bring for the Confirmation of this  
truth deliver'd, is that we read, John 2. At a marri-  
age in Cana of Galilee, wherunto Christ and his Disciples  
were invited, whereat also was Mary the mother of Iesus  
(and as it is very likely, the Feast was made by some of  
her consanguinity.) It so happened that there was a De-  
fect of Wine (whither occasioned through the poverty of  
the couple married) or the Intemperancie of the guests in-  
vited, or by reason of the multitude who came uncalled,  
is needlesse at this time for us to discusse) Mary percei-  
ving this want, was much troubled thereat, being mo-  
ved (saith Calvin) as is likely with the disgrace or of-  
fence that might be taken by the Guests (though it were  
but for the lacke of superfluity) She tells Christ of this  
want, who to manifest his glory (especially) and also  
to remove offence turnes as much water into wine, as  
wool I suffice one hundred and fifty folke had they bin but  
newly sat, and that at a Feast. Had Omissions of this na-  
ture, and at such a time bin of small Consequence, I can-  
not see why Mary needed so much to have perplexed  
her selfe (All having well drunke before) Nor our  
Saviour needed to have converted so much; for had  
hee turned but one of those Vessells of Water in-  
to Wine, it had beene a sufficient Proove of his  
Power.

This should teach us not to sleight Ceremonies of Con-  
tesse: Though in themselves they be sleight and arbitra-  
ry;

ry; yet the neglect of them may in some cases undergoe a dangerous construction.

That Passage we find in 1 of King. 1. 9. would not be forgotten; *Adonijah* laying claime of Succession to the (not yet vacant) seat of his *Father David*, and intending to under-worke *Solomon*. He made a Feast for all the *Kings sonnes* and all the men of *Judah*, the *Kings Servants*; that were of his party: But *Nathan the Prophet* and *Benajah* and the mighty men and *Salomon* his Brother (saith the Text) he called not: We doe not read that he sent any threatening message to any of them, only he invited them not to his Feast (saith the Text) with the rest of the *Kings sonnes* and servants; that very omission was a menace and threatening and so apprehended by them: Therefore *Nathan* takes speciall notice of it, and acquaints *King David* with it; He is gone this day, and hath slaine Oxen and fat cattle and sheepe in abundance, and hath called all the *Kings sonnes* and Captaines of the Host, and *Abiathar* the Priest, and beheld they eat and drink before him: (there is nothing wanting for so royall an entertainment) But me even me thy Servant and *Zadock* the Priest and *Benajah* the son of *Iehojada* and thy son *Salomon* hath he not called. They could not but conclude that since they were not called as Guests, they were counted as enemies.

And yet *Absoloms* perfidious dealing was worse then *Adonijahs* Omission, that Story you have, 2 Sam. 13. A great Feast he makes for his Sheepe-shearers, to which he invites the King his Father, out of no other intent thinke some, but that his Eyes should beare witness of that bloody execution, which he intended upon his brother *Ammon*, for that he had defiled his Sister *Thamar*, as we read before in the Story; *David* (being loth to be chargeable to that Sonne (as one saith Divinely) who yet cared not to overcharge his Fathers Stomack with a Feast of blood) excuseth himselfe: Request is made in speciall for *Ammon* that he

1 King. 19. 10

Verf 25, 26.

2 Sam. 13. 23.

Verf. 24.

Ver. 25, 26, 27.

Verse 28, 29.

he might goe unto the Feast, which through Importunity it is obtained. And now whilst *Ammon* is feasting in that house (where *Thamar* is mourning for that folly which before (he had committed) and when his heart was merry with Wine, he is suddainly (upon a watch word given by *Absolom* to his servants) stricke dead; as if this execution had bin no lesse intended to his Soule, than to his Bodie, which though it were just with God, yet by *Absolom* treacherously and bloodily committed, and not out of any Care of Justice, but in a desire of Revenge. If bare Omissions in entertainment of our Friends looseth much of our thanks, what think you do such treacherous plots against those whom we invite to our Tables?

Vse 2.

D. Hall B. of  
Exeter Cont.  
on this passage  
of Scripture.

And (to Reason from the Lesse to the greater) If rituall Observances are requisite for the full welcome of Friends; thinke it not enough in entertaining your Saviour that you give him the Substance of good usage neglecting the Complements. *Simon* (you see) here gave him both Meate and Wellcome, yet the neglect of Washing, Kissing and Annoynting is not well taken. When we come to his House, and to his Ordinances, as to the Word, Sacraments, Prayer, we make him good chaire: he esteems himselfe then feasted; but if we perform not these things vvith the decency of outward carriages, we give him neither Water, Kisse, nor Oyle.

Believe it, our best actions receive either life or bane from their Circumstances; the Substance or matter of a vvorke may be good and yet the vvorke cannot be so called, unlesse it be done, *modo & forma*. Velvet is good Matter to make a Garment; Timber good matter to build a House; and yet the one may be so marred in the cutting and the other in the framing; as that neither the one nor the other shall attaine the name of Good. What is good in the Substance may be sin in the circumstance, and for want of care a-

bout

bout the *Manner*, the best worke may be done thanklesly.  
Now to the *Particulars*.

*Thou gavest me no water for my Feet.*

This is the first *Defect* in *Simons* entertainment (he is twice twitted for it) and it was against *Civility*. The common use and custome of the Country required it from him as a common courtesie; it was as ordinary to bring water for the *Feet*, as it is with us to bring water for to wash the *hands*. And how ever washing was superstitiously abused by the *Pharisees*, wherein they were abundant, as we find, *Matt. 23. 2. Mark. 7. 3. 4.* (washing their Cups, Basons, Vessels, and their dining beds (which they used in stead of Tables, as *Drusius* shews, *l. 2. c. 14.*) (in which respect *Simons* Omission of this Ceremony is the more to be wondered at) yet this Ceremony was so farre from *Superstition*, as that it was both *honest* and *necessary*, *Gen. 18. 1 Tim. 5. 10.*

First, observe we,

*(Christianity is no enemy to courtesie.*

The Scripture is a Schoole of good manners, it checketh such as be rude and uncivill in their carriage, *Psal. 129. 8. 2 Sam. 13. 22.* And requireth civill courtesie, as a Grace to our Profession, *Eph. 4. 32.*

And hence are those many *Precepts* which we find of greeting and saluting one another, *Matt. 10. 12. Luk. 10. 13. 1 Thes. 5. 26. 1 Pet. 5. 14. 2 Cor. 13. 12.* And such hath bin the Saints Practice, *Ruth 2. 4. Rom. 16. 1 Cor. 16. &c.*

And this is necessary for the maintaining of the bond of Christian Peace and Amity, yea it availeth much for the nourishing and encreasing of the Communion of Saints and Society with Gods people, whence it is that the *Apostle* takes such care that salutations and greetings be not forgotten, *Rom. 16.*

*Text.*

*Aquam pedibus Christi non dedit, quod tamen suavebat publicanos, ut hodie convivis aquam dare manibus abluendis non habet superstitionem sed consuetudinem, & civilitatem laudabilem, imo necessariam; Aret. in loc. Mirum ergo hominem aliam superstitiosum hanc civilitatem neglexisse, Aret*

*Doct.*

Such



Vse.

Such then as professe Religion, should take heed how they shew themselves inhumane or hoggish; unkind or churlish: It is a blemish to your Professions. As good *Workes* to good manners would doe well to attend your *Faith*; for (except *Charity* and *Liberality*) *Courtesie* is most regarded of men, it paies a great deale of debt and is never the poorer; it satisfies every man, and yet lessons not the stocke. Small *Cerimonious* matters win great commendations, for that they are in continuall use and note; whereas other virtues are put to use, but seldome (in comparison.) If you observe it, you shall find that few have risen to great and high preferments in this world, who have not bene *Courteous*. We use to stroake a Dogge upon the head, that fawnes on us.

2 Sam. 15. 5.

*Abolom* did steale away the hearts of his Fathers subjects by his courteous carriage, though his courtesie was but a cover for his treachery (like a Bullet spit out of the mouth of a Cannon) he grazed low to mount the higher. I know not why any one should say, that Religion makes men rude or rusticall; unlesse it be for this, that some out of a fiery Zeale against *Ceremonies in Religion*, hate likewise all *Ceremony in civill conversation*; and will not endure so much by way of *Salutation*, as God bewish you, or God blesse you.

2 Joh. 10.

*Object.* Saint *John* will not allow us to vouchsafe so much as a *χαίρε* unto some you'll say. But I must tell you,

Ἀνδραπον ἐλέ-  
ησον ὁ τρέπον.

*Resp.* Saint *John* forbiddeth not *Courtesie* and *Civility*, which is due to all men, though not unto their manners (as *Aristotle* answered one who reprooved him for giving an almes to a lewd and wicked man) but salute them not so familiarly as you do the *Saints of God* and *Bretheren of Christ*.

2. We must consider what those were who Saint *John* speaks; namely, *Open and notorious adversaries of Christ*: If we know any to be such, bid him not

God

God speed. *Marcion* asked *S. Iohn* if he did not know him (in that he did not speake to him) *S. Iohn* replied, *Agnosco te primogenitum Satana*, I know thee to be the first borne of *Satan*: Nor would *Dyonisius* Bishop of *Alexandria* vouchsafe *saige* to *Samosatennus* the Heretique. Such as these are, *Salute* not.

Secondly, in that our Saviour blames him for not bringing water to wash withall (though that Ceremony had beene and still was superstitiously abused by the *Pharisees* in their Lotions.) We may observe thus much,

*Things in themselves lawfull, superstitiously abused are not through such abuse made unlawfull to be used.*

Christ did utterly dislike the foolish, yea superstitious Ceremony which the *Jewes* had of often purifying and washing themselves; and yet at the marriage Feast in *Cana* of *Galilee*, where he saw sixe great water pots, containing two or three firkins a piece set for that purpose, he made use both of the Pots and Element to his great Glory, and the comfort of the Guests: Yea and made Water (how ever by the *Pharisees* abused) to be the materiall Element of Baptisme, as he did Bread and Wine prophaned by the *Gentiles* in their Idoll service the materiall Elements of the holy *Eu-charist*.

Meat offered to Idolls might be eaten at any Feast save in the Idols Temple, when it comes out from thence it is pronounced to be cleane by the *Aposle*, and might be eaten at their Love-Feasts, which were made when they met to receive the Supper of the Lord.

Lying along on Beds and Feasting in that manner was much abused by the *Romanes* in their publike Idolarry, called *Lectisternia* (as *Strukius* shews at large) yet it was the gesture our blessed Saviour conformed unto and used with his Disciples in eating of the *Passover*, which appeares not onely by the signification of the word

*Euseb. l. 4 c. 14.  
& l. 7 c. 3.*

Doct.

*Ioh. 2. 6.*

*D. White* late Bishop of *Ely* in his Epist. Ded. before his Treat. of the Sabbath

*1 Cor. 10;*

*Antiq. Com.  
Fol. 269.*

word used in the Story, but by that *Speech*, *Ioh. 13. 21.* There was leaning on Iesus bosome one of his Disciples, and *vers. 25.* He then lying on Iesus breast, &c. Which Posture could not be, had they used to sit upright as we doe. Many instances might be produced for further Confirmation of this Truth. As *Numb. 16. 38.* there we find that the *Censors* of those *Conspirators* were employed to make Coverings for the Altar. And in *Ioshua 6. 24.* We find that the silver and gold of Idolaters was by Gods Commandement put into his owne Treasury.

*Pet. Mart. com  
in Iudg. 6. 24.*

And *Iudg. 6. 26.* The Bullocke that fed seaven yeares for Baal was sacrificed to the Lord. And the wood growing in the Idols grove was by Gods owne appointment made Fewell for Sacrifice. We may find this point fully and largely handled by D. Burges in his defence of D. Morton. Chap. 4. Sect. 23. And by M. Nicholas Byfield in the second Chap. of the 1. Epist. of S. Peter, *vers. 13.* pag. 593.

*Vse.*

Whence the Judgement of those may be informed, who startle at the use of any thing, which in former times hath bin, or in these daies is abused by superstitious Papists, and Idolaters. They can scarce with any Peace of Conscience, tell you the name of that Hill on which St. Paul stood and preached to the men of Athens, *Act. 17. 22.* Or the signe of that Ship of Alexandria wherein he departed, *Act. 28. 11.* The daies of the weeke must not be called, *Munday, Tuesday, &c.* as ordinarily they are named and knowne, that is (with them) superstitious; But they will thus number them, the First, Second, Third day of the weeke, &c. The glorious company of the Saints and Apostles, because too much honoured or rather dishonoured by Papists shall be by them Unfairred; Their Dayes must be called *Peters, Pauls, Iohn Baptists*, the Saint must be left out; and so for Churches. The Feast of Michael the Arch-Angell, the Purification of the Virgin Mary, and that

of our blessed *Saviours* nativity, may not be founded with the *Mass*, they will turne it to the *Tide*, *Candle-side*, *Christide*, *Michletide*, &c. *Bay leaves* may not be admitted in *Church* or *House*, for the *Heathens* so used them. I know not whither they durst ride upon a *Mule* (though it were *King Davids* owne, 1 *King*. 1. 30.) for that *Anah* first found them. *Gen*. 36. 24.

I blame not any simply for *tenderneſſe* of *Conſcience*, but wiſh that men in weightier matters were more wiſe, and leſſe ſcrupulous in things of this nature. It is not good to be *over Juſt*, nor make more *Commandements* then ever *God* hath made. *Tertullian* diſputing profeſſedly this *Queſtion*, *Whither a thing dedicated to Idolatry or abuſed by it may not lawfully be uſed*, reſolves that it may, *tam in Dei rebus quam in noſtris*, both in *Religion* and *civill uſe*, If the things themſelves be not otherwiſe *evill*; but may be of any *neceſſary* or *common* uſe, as he ſhews in ſundry inſtances; were it not ſo, we muſt pull down our *Churches*, melt our *Bells*, change our *Fonſ*, &c.

*Object*. But *God* commands that the *graven Images* of the *Heathens* ſhould be broken downe and burnt with fire, and all thoſe *places* wherein the *Nations* ſerved their gods ſhould be deſtroyed, and forbids his people to meddle with any of their *ſilver* and *gold* leaſt they be thereby enſnared.

*Reſp*. It is firſt answered thus, Things belonging to *Idolaters* were of three ſorts: Firſt, ſuch as pertained to *Idolaters*, but were not *Idolatrous*: Theſe were not forbidden to be uſed, *David* took the *Crown* from of the head of the *King* of the *Ammonites*, and put it upon his owne, 2 *Sam*. 12. 3. And the *Sword* of *Goliath*, he tooke and hung it up in the houſe of the *Lord*, 1 *Sam*. 21. 9.

Secondly, Such things as were *Idolatrous*, but not *Idolatrous in ſtate*. So the *Fountains* out of which the *Heathens* drew water for the ſervice of their *Idols*; which *Fountains*

*Tertull de corona militis*, p. 347

*Deut*. 7. 25.  
& 12. 2, 3.

*Wemze Exercis*  
on the *Mor*  
*Law*, l. 1 *Exer-*  
*ciz*. 15.

M. Paget his  
arrow against  
Seperatists pag  
281.

Fountaines might be converted by Christians to a civill or spirituall use. So *Judg. 6.26.* Look as in the *Law of Shalomes* some things polluted might be cleansed and used againe, as *Levit. 21. 8.* So may it bee in this case; Those things which were not *Idolatrous in State* might bee cleansed and converted to other Uses.

Thirdly, such things as were *Idolatrous in State*, and had an *immediate dependance* upon the *Idoll*, carrying the *marks and badge* of the *Idoll* still upon it; as their *Images of gold and silver* and their *Ornaments*. These were those things that were to be cast away by Gods speciall command, and might not be converted to any other use, either *spirituall* or *civill*, *Esay. 30. 22.*

M Wil. What-  
tyes Carecloth,  
pag. 18.

Secondly, we answer againe, that *Moses* *Indiciall Lawes* do not bind us as they did the *Jewes*; the strict and precise Commandement, wherby God did injoyne the *Jewes* to shun all the customes of the *Gentiles*, even in things otherwise lawfull, because by them abused was proper to the times of the Law, as being part of that *partition Wall*, which Christ hath broken downe, that he might make of *both one*. True it is, the equity of this Law holdeth, teaching us to detest *Idolatry*, yet it bindeth not in such a manner to detest *Idolatry*, as it did them, God commanded them to destroy *Idolatrous places*, to burne the *Cattle*, spoyle the *Goods*, but we are not bound to follow them in the same manner: So God forbad his people to marry vwith the *Heathen*; and if in case they had married such wives and begot Children of them, yet they were to put them away againe, *Ezra 10. 11.* Now a greater liberty is given. *The unbelieving wife is sanctified to the believing husband, 2 Cor. 12. 13, 14.* And so much for the Answer to this Objection.

For



For my Feet.]

Text.

The Feet are the lowest part of the body, the meanest for account and homeliest for imployment: And being nearest the Earth are most apt of all other parts to gather soyle and filth. In which respect they stand in most need of washing, as our Saviour shews by that speech of his to Peter after he had washed the Disciples Feet (whereby he taught them both Holynesse and Humility) *Ioh. 13. 10.* He that is washed needeth not save to wash his Feet. In which saying, our Saviour either alludes to this common practise amongst the Jewes, whose first office to Guests and Strangers was, *Modestia*, especially after travell; or els to bathing from whence none comes without some gravell sticking betwixt their Toes, in which respect they use to wash them last of all: but to the first he alludes (most likely.) Thus much we note from hence,

*The lowest and meanest member of the body is not to be despised.*

Doct.

The Feet are to be washed, as well as face or hands: literally this is true, *1 Cor. 12. 21, 22, 23, 24.* So we find that there were *widdowes* appointed of purpose for this end, *1 Tim. 5. 10.*

And *Mystically* it is true, *Ioh. 13. 10.* where by Feet we must needs understand the Affections of the soule, on which it stands, or falls, as the body doth by the Feet of it; and is moved and carried too and fro by them; as the Body is with those *strong-men* (as *Salomon* calls them, *Eccles. 12. 3.*) Those have (in a speciall manner) need of washing, for that they are next the Earth, having to do with earthly things, as Honours, Profits, Pleasures: As likewise for that they do follow naturally the Disposition and Temperature of the Body; in which respect they are called, *earthly members* by the Apostle, *Col. 3. 5.*

*Pedes nostri  
affectum nostri,  
Aug. in Ps. 64.*

Now though the soule be washed in the *Bath of Iustification*, yet in regard of *Corruption* remaining there is an use of daily washing in the *Bath of Sanctification*. The former is the *Kings bath* and serves for the *Guilt of sinne*, the other is the *Peoples bath*, and serves to do away the filth or stain of sin.

*Quest.* But why did not some of our *Saviours Apostles* wash his *Feet* after hee had washed theirs?

*Resp.* Two *Reasons* are rendered why they did not.

First, for that *Mary* had already waht them (as here you find) and it was not Christs mind that the lustre which was given to his *Feet* by *Maries* teares should be waht off againe with ordinary and common water.

Secondly, The washing of the *Apostles Feet* was *Mystricall*, and signified the cleansing and sanctifying of their soules, and the affections of the same: Now this could not suit with our Saviour who was free from the least filth of sinne, there was not the least tainture in him.

Now to apply this.

See that we be carefull of our *Bodies*, yea of the lowest and meanest member (for that it is also a *Member of Christ*, 1 Cor. 6. 15.) In which respect there is an honour due unto them; as also for that the *Body* and every part of it, is a *servant to the soule*, and an instrument wherby it worketh; so that the neglect of it, will greatly disable the soule and hinder the actions, and functions therof. You know the *Carpenter* layes by his *Axe* when the edge is blunted, and the *Musitian* his *Lute* when the strings are broken; and an *Inhabitant* soon forsaketh his *house* when the walls fall downe: So doth the *Soule* the *body*, as you find, *Eccles. 12. 1, 2, 3. &c.* And therefore it is our Duty to keep it in the best repaire we can, that we may do God the better and the longer service.

Notwith-

*Ann. de Virg.  
lib. 3.*

*Vse.*

*In hoc mundo cum nostris tentationibus nascimur, & caro nobis aliquando ad iurrix est in bono opere, aliquando autem seductrix in malo. Si igitur ei plus, quam debemus, tributimus, hostem nutritimus; Et si necessitati ejus, quæ debemus non reddimus, et eum necamus. Satianda est itaq;*

Notwithstanding our chiefeſt care muſt be for our *Soules*, and in looking unto that care muſt be had in a ſpeciall manner to our *Feete*, that we keepe them cleane, for as much as it is Satans ſpeciall drift to fowle them.

Our *Affections* are the *Eyes* which the Divell makes uſe of to betray our ſoules. Theſe are the *Iacbs* he uſeth to ſeducer us: They are the *Dalilab's* he imployes to betray us and lull us a ſleepe whilſt the *Philiftines* be upon us. God hath placed *Affections* in the ſoule, as the *Sentinell* upon a City wall, to give the watch-word when danger is neare, and to keepe the reſt from ſleeping and idleneſſe: Now if Satan can but prevaiſe with them, he will ſoone enter and overcome all, *Eph. 4.27. 1 Tim. 6.10.* *Tertullian* tells us it was the fetch of *Heretiques* in his time, *primu ſuadere*, firſt to perſwade and then teach: After they had wound into the *Affections* of *Hearers* they did corrupt their *Judgements*.

The more to be pittied is the praſtiſe of ſuch as beſtow all their pains in waſhing other parts, whilſt their *Feet* are too much neglected.

Some mens care is only for the *Face*, that it be cleane: So thoſe *Hypocrites* we read of, *Math. 6.16.* All they do is to be ſeene of men: Their *Devotion* is a *Stage Devotion*, it begins not till the *Spectators* be all ready, and the *Galleries* filled.

Some beſtow moſt pains about their *Hands*, with *Pilat* them they waſh profeſſing themſelves to be free from the *blood of all men*. Their whole care is about the *Duties* of the *ſecond Table* to keepe their hands from picking and ſtealing, and give every man their due, whilſt in the meane time *God* is forgotten: And theſe are *boasting Pharifees* and *meere civill men*. But the care of a *Chriſtian* ſhould be, not only to waſh away the *Iniquity* of his hands, as *Pſal. 26.6.* but alſo the *iniquity* of his heeles, as *Pſal. 49.5.* And the rather for that (as you

*caro, ſed ad hoc uſq, ut in bono opere nobis ſufficiat; nam quiſquis ei tantum tribuit, ut ſuperbiat, ſatiari penitus ignorat. Ars itaq, magna eſt ſatiari, ne unusquiſq, per ſatietaſtem carnis ad iniquitatem prorumpat turpitudinis,*  
*Greg. Mor. l. 12*

have heard) Satan in that part especially desireth to bruise the Christian, *Gen. 3. 15.*

And as this care must be had of our *owne Feet*, so likewise of *Christs* (I meane the meanest and lowest member of his *Myssicall body*) small omissions towards them are observed and taken speciall notice off, *Math. 10. 42. Mark. 9. 41. & Math. 25. 40, 45.* With-hold not any thing from the poorest member of Christ Jesus, that may make for his comfort or refreshing, when it is in our Power to doe it. Thus much of *Simons* first *Defect*: How this was supplied by this *Woman* follows,

*Text.*

*But she hath washed my Feet with teares, and wiped them with the haire of her head.*

Two things may here be noted. First, this *Penitents Contrition*, *She hath washed my Feet with teares.*

Secondly, *Her Humiliation or Abjection. And wiped them with the Haires of her Head.* First of *Her Contrition.*

*She hath washed my Feet with teares.*

*Teares* are the *Iuyce of the mind*, pressed with griefe, or a little water distilled by the heat of our tender braine through our Eyes.

The *Understanding* first conceiveth cause of griefe upon the *heart*: After which the *Heart* sends up matter of griefe into the *brain*, and the *brain* doth distill it down into *tears*, so that if *Griefe* be sharp and piercing, tears follow for the most part.

They are *tokens of Repentance*, and therefore placed in the *Eye*, for that it is now the most *sinnefull sense*; It is *Proxenetia peccati*, the *Brooker* that goeth between the heart and the object to make up a *sinfull bargain*: As sinne is let in that way, God would have

it

it turned out againe by weeping : For properly that witt-  
nesseth sorrow. Sometimes we weepe for Ioy, but that is by  
accident, and as it is accompanied with remembrance of  
sorrow.

There are two sorts of Teares (as shews S. Austin) Some  
are Commendable ; others are Discommendable.

Commendable Teares, are Naturall or Spirituall : Na-  
turall Teares, as *Ier. 31. 15.* These discover naturall  
Affection, and being well bounded are not to bee  
blamed. Our blessed Saviour wills the Daugh-  
ters of *Hierusalem* to weepe for Themselves, *Luke*  
*13. 28.*

Spirituall Teares, are either Teares of Passion and  
Contrition, as *Math. 26. 75.* or of Compassion and  
Devotion, as *Ier. 9. 1, 2. Luk. 19.* Thus of Commendable  
Teares.

Teares culpable or discommendable are likewise of two  
sorts, Temporall or Infernall.

Temporall, are those shed in this life by wicked  
ones. And they are of two Sorts, *Worldly* or *Hypo-  
criticall.*

*Worldly Teares* are those which are occasioned meerly  
for worldly losses. Of these we read, *Ezek. 8. 14. Hos. 7. 14*  
*Heb. 12.*

*Hypocriticall Teares* are those which are produced from  
*Dissimulation* and *Deceit.* Of these we read, *Ier. 41.*  
*5. 6.* These be *Crocodiles teares*, some call them *womens*  
*weapons*, who are said to have teares at will to deceive  
others, as he spak who had too much Experience of them;  
but these are bad women, not such as *Mary* at this time  
was.

*Infernall teares* are those shed by the damned in *Hell* ;  
whose teares shall be but as oyle to increase the flame. Of  
these teares we read, *Luk. 13. 28. Mat. 24. 51. & 25. 30.*  
These saith S. Gregory are more to be feared then ex-  
pressed.

They are Commendable teares that we are to speak off,

*Aug de sanctis*  
*Ser. 4.*

*Ut fletent o-  
culos erudiere  
suos, Ovid.*  
*See Brights*  
*Melancholy.*  
*part. 3. Sect. 2.*  
*Memb. 2. Subl.*  
*4. P. 502.*



especially; and those not *naturall* but *spirituall*; and they are *seares* of *Contrition* shed out of *Passion* in respect of her owne sins, not so much out of *Compassion* in the behalfe of others. Our Observation from that *we* wept for sin is this

*Doct.*

*Where sinne is repented there it is denoted and bewailed.* See 1 Sam. 7. 6. *Judg.* 24. 2 Chro. 34. 27. *Psa.* 6. 6. *Math.* 26. Still observe and you shall find the greatest *Penitents* have beene the *chiefest Mourners*.

It cannot other wise be; for where *sinne* is repented there it is *mortified*; now that cannot be without pain and crying; a tooth is not drawn without a groane; a *Member* cannot be cut off without a *weare*; a *Woman* is not delivered of the burthen which she hath carried in her womb but nine Months without many *Throes* and *Paines*. And can it be expected that any one should be delivered of a man, that *old-man*, the man of sin, which hath lyen so long within him without *ferrow* and *seares*. *S. Paul* was a man of a stout spirit yet heare him crying out, *Rom.* 7. 24. *O wretched man that I am who shall deliver me from this body of Death!* And yet these paines of his were but after paines.

And as this *Part* of *Repentance* cannot be without *teares* and *cryings*, no more can that other of *living unto God*. Our *Lawyers* define life by *weeping*: If a child be heard to cry it is a lawfull prooffe of his living. If he be dead we say he is *Still-borne*. Whilst the *Infant* lyeth in the darke prison of the *Mothers wombe*, it weepeth not, but as soone as ever it commeth out of the *wombe* into the light, it knits the browes and wrings the eyes and cries: Thus whilst a man lives in an *unregenerate* estate he *weepeth* not for sin, nor cryeth he to God for *Grace*, but as soone as the light shined on him, he bewaileth his misery and never thinketh that he hath filled his cup full inough of *seares*.

And as it is in a diseased body or with some old soare,

if

if in the dressing of the wound no paine be felt, we conclude the flesh is dead; but when the Patient begins to complaine of the paine and is sensible of the smart, then it is taken for a good signe that the cure is in a good forwardnesse. So we find it was with *S. Peters Auditors*, *Act. 2. 37.* They were so sensible of the prick that the *Apostle* gave them at the heart, that they cried out, *What shall wee doe?* And thus you see that neither part of *Repentance* can be without pain: Therefore we conclude the Point, *Who have repented truly have lamented unfeinedly.*

If *Sorrow* and *Contrition* be *Repentances Companions* and *trickling teares* *Griefes chiefe Testimony* (as *S. Austin* saith) why then we have cause to grieve for the want of grief; and mourn forthat men mourn no more for sin: For, no greater cause of weeping (saith *Seneca*) is ministred then where *Teares* are abolished, as (may be feared) they are amongst us.

*Baronius* in an old *Manuscript* saith, he found that this *Penitent Mary* came with *Lazarus* and her sister *Martha* into *Brittaine*. If it were so, her Example is the more proper for us of great *Brittaine*; but sure she came not hither, we dwell in a *thirsty and dry Land*, where no water is: Wee are dry eyed by *Nature* (as the *Heathen* sometime spake of their kin) and cannot weepe.

O for a *Moses* to fetch waters from our dry *Rocks*, *Teares* from the Eyes of sinners; that God would be pleased to turne the *Rocks* into a water-pool, and the *flint* into a river of waters; that the stony heart of man after so long obduring and hardning would give, yea melt into teares, there is cause enough.

If we looke Upward there is a God offended: If Downwards, there is a Hell deserved: If Backward many horrid sins (we may behold); which we have committed: If Forward the dreadfull sentence of Judgement to be feared: If without us, the wicked world we have

Use I.

comes penitentia dolor est. et testes doloris / ut lachrymae defluentes, Aug. Tom. 2. Sermon. 18.

Quis dabit capiti meo aquam & oculis meis fontem lachrymarum ut praeveniam fletum, fletum, & stridorem dentium, Bern. in Cant.

Lachrymae nobis deerunt antequam causa dolendi, Senec de brevitate vitae.

loved: If *within us* our consciences polluted and defiled. Which way soever we turne the Eyes of our soule, there is matter enough of *Lamentation*: So that were *Jeremiah* again alive, and lived amongst us, he would once more fall a wishing, *O that my head were a well of water, and mine Eyes a Fountain of Tears, that I might weep day and night for the slaine of the daughter of my people, yet we mourne not.*

*Vse 2.*

*Compunctio est humilitas mentis cum lachrymis, veniens de recordatione peccati, & timore iudicii, fidor in verb. compunct.*

But if *Compunction of heart* be the true note of a *Penitent*; and that *Dejection of the mind* (with *tears*) caused by the remembrance of sin, and feare of Judgement, (which was found in this *Penitent*) be that compunction (as *Isidore* defines it) then let the Eye of the soule look into our hearts, and see whither we find it there; the Eye of *Mary* glazed thus with *Teares* should be our Looking-glasse: If we find it, we have cause to take Comfort in it: If we find it not, how can wee thinke wee are true *Penitents*.

*Case* But must every one that repents of sin do as this *Penitent* here did? Is shedding of *teares* absolutely necessary in godly Sorrow? May not the heart be drowned, and yet the *Eyes* dry?

*Resp.* *Teares* are *Additions* and necessary *Appendences* of true *Repentance*, but not alwayes necessary and true tokens of it: Some have repented truly, who have not wept, and some have wept bitterly, who have not repented truly.

All who shed *teares* are not strait way *Penitents*; the hardest *Marble* against some weather may weepe. And how often do we see the *Dew* to stand on the *blasted Corne* or *Grasse*: There are *Eying waters* spoken of by *Jeremiah*, as well as *Clouds without Water* spoken of by *S. Jude*. It is an easie matter to give you instances, *Gen.* 27. 3, 4. *1 Sam.* 24. 17. *Mal.* 2. 13. *Teares* are deceitfull things, nothing sooner dried up than a *Teare*, and therefore not to be trusted too far;

For

*Pet. Martyr. loc. tom. claf. 10. ca. 10.*

*Jer. 17. 18.*

*Albidit & lachrymas tanquam manducasset & illas, Ovid Metam. l. 6.*

*Lachryma nihil citius arefcit, Erasm. Alaz.*

For a man may as well go to his *Graves-end* by *water* as by *Land*.

Nor are all those who *weepe* not, straight wayes to be judged impenitent. There may be *true Sorrow* never to be repented off, where no *Tear*es are shed. As was in the poore *Publicane*, *Luk*, 18. and in the *Theefe* upon the *Crosse*, neither of them shed a *teare* (for any thing we read) yet who dares condemne their *Repentance*.

Two *Reasons* may be rendered for this. First, the *Constitution of some mens bodies* makes them more unapt to *weepe* then others are; they cannot *weepe* for any worldly thing, or very hardly: In such a case *teares* are not shed for sin.

2. *Extremity of Griefe* may sometimes so oppress and overwhelm the heart, as that it can ease it selfe no more by *Tear*es than *Words*. Thus, *1 Sam.* 30. 4 It is said of *David* and his company, They had no power to *weepe*, and *Psal.* 143. 4. *David* saith of himself, that his *Spirit* was overwhelmed within him, his heart within him was desolate; as if he had neither a *Prayer* nor a *teare* to accompany it. So we do read of one that did *mourne* much for the losse of a *Servant*, when hearing of the losse of his *Sonne* whom he dearly loved, he was so struck, as that he could neither *Speake* nor *Weepe*.

In a deepe or fresh wound in the body, there is not first that paine felt, nor so much blood seene, as is in a little cut of the finger, because the part is asstonied for the time; so is it sometimes with the soule. The wine Vessell (you know) without vent runs not, though it be ready to burst.

Notwithstanding this, he that can *weep* for other things and doth not at one time or other *weepe* for sin (if God let him live any time in the world after his conversion) that man may conclude with himself that his estate is not good nor his *Repentance* sound.

I do not say that all that do weep for sinne, do weep in their first Conversion. God hath respect to the temper of his children, and doth not represent at first the odiousness of sinne to all alike. Nor do I say that all the godly are humbled alike in their first Conversion, nor do they shed teares in the like measure. You know how it was with *Lydia* and with the *Eunuch* mentioned in the *Acts*; their Conversion was with much Joy, nor do I think that they ever attained to *David*, *Peters*, or *Mary Magdalens* scantling in weeping.

*Case.* But seeing Teares are not alwaies signes of true Repentance, how may a man take comfort in them or discover them to be sound?

*Resp.* Thus: First, by looking to the Fountaine from whence they flow. *Vulnenum animi. tanquam sanguis lachryma sunt* (saith a Greeke Father) Teares are as it were the blood of the wounds of the soule, or (as *S. Austin* hath it) they are the blood of a wounded heart: If then thy heart weepes as fast as thine Eye, they are right. When Teares come from the Teates of a broken heart, than as Milk is to the Infant, so are teares to a Penitent.

2. The Effects of Teares discover their soundness or unsoundness. There are divers qualities in the teares of the Body, and sundry effects in the teares of the Soule.

The teares of the Body are hot and moist; and so the teares of the Soule: For they comfort the cold Conscience, as *David* found: And they mollifie the hardness of the heart.

The teares of the Body are Salt and Wet; so the teares of the Soule. For they both season it and wash it clean from the filth of Iniquity. *Isa. l. 16.*

The teares of the Body are (in a sort) bitter and sweet. So the other: For they weane the godly from the love of the world, (as Wormewood doth the Infant from the Dug) And turne our Sorrows into Joyes in the end

*Sanguis vulnerati cordis, Aug. Epist. 199.*

*Lachryma lavant faciem conscientie. clarificant intellectum humectant cor devotione, &c. Savanor. in Psa. 80. 5.*



end. Bitter they are for the absence of good, Sweet for the assurance of finding it. For they that sorrow for their sins shall reap in joy. These tears which produce these Effects we need not doubt.

Can we not find that such tears have ever bin shed by us? (if any ever were shed at all) Labour shalt bring thy heart unto it: Now is the Time to wash away thy sins with the floods of Repentance: If here thou wilt not sayle to Heaven in the river of Contrition, thou mayest cease to be drowned (which thou wouldst not) in the Ocean of Perdition. Grieve heere (saith Beda) that thou mayest not grieve hereafter; sigh for thy sinne that thou mayest be saved. If thou desirest celestiall benediction, shun not thou this terrestriall affliction, for who ever heard or read of any that went from mirth to mirth, from joy to joy.

The Preaching and Proclamation of John the Baptist in the Wildernesse of Iudea, was of a strange kind of Baptisme (not so much in the Waters of Iordan, as in these waters of our Eyes) the Baptisme of Repentance.

It was a Sermon first preached in Paradise, and continued till the almost discontinued generations of all the sons of men by the Flood: Nor ceasing there (but like the Rains-bow in the Firmament, then commanded to remaine, as an everlasting Covenant betweene God and the sonnes of men: For, that former world, which through sinne was drowned in a Flood of waters, hath ever since preached to the succeeding and this latter world, that it cannot be saved but in a flood of waters.

And if it be true, that the Hebrews have no word for eyes but what serves for springs; it seems that all the eyes the holy language speaks off should be like springs, wherewith they should bewaile their sins.

Obj<sup>t</sup>. But it is womanish and childish to fall a weeping: Who doth it besides a Mary?

Resp. Even

V<sup>se</sup>.

Nunc locus est  
flendi, locus  
peccata luendi.  
Qui modo non  
flebit, stendicum  
tempus habebit.  
Æterno iustu  
lugebit, sed sine  
frustra, Beda.

Ploret hic, ne  
ploret in ater-  
num, condoleat  
hic, ne doleat  
in æternum.

Si nolet plora-  
re, ploret.  
Si nolet dolere,  
doleat.

Si velit salva-  
ri, suspiret.

Si velit delecta-  
ri, ingemiscat,  
Beda in Exhort.

Gen. 7.

Resp. Even those who have had greatest *magnanimity*, as *Iacob, Ioseph, David, Paul, &c.*

*S. Chrysostome* seldom preached, but he washed his Cushion in his *Pulpit* with his *teares*.

*Bradford* seldom eat his Meat, but the *tears* fell from his Eyes in an abundant manner.

Yea our blessed *Saviour* wept, and wept, and wept againe: As we read, *Luk. 19. 41. Ioh. 11. 35. Heb. 5. 7.* To say than no more to these Objectors but this; it is a temper well besitting any one, who hath to do with an *Almighty God*: A carriage not unbeseeming the greatest King. And if it be *Childishnesse* to *Weepe* for sinne, unlesse we become such children, we shall scarce ever enter into Heaven: For he that hath gon on in the waies of pleasure and delight, bringing nought els, but the *blasted sheaves* of sin with him, must return back by another way, even the way of *Weeping* bearing forth *better seed*.

To stirre you up the better to labour for a *Weeping Heart*, even a heart that can raine downe *teares* as *Maryes* did, and that in time too: Consider, first the *Fruit* and *Profits* that doth accrew unto us by them. Secondly, the great *danger* our selves are in through the neglect of them.

Rom. 3. 1, 2.

For the first, As *Saint Paul* speakes of the *Profit* of *Circumcision*: So I of these, *It is much a very way. Evil* is removed by them, and much good obteyned.

The *Evill*, that they do remoove, is first, that of sinne. The heads of *Dragons* are broken in these *Waters*, *Psal. 74. 13.* The *teares* of the *Vine* (saith *Plinie*) cure the *Leprosie* of the skin: So the *teares* of true Repentance doe the *Leprosie* of sin. The *Guilt* of sin is removed by them, *Ihn. 1. 16.* Every *teare* shed dasheth as it were one out of the score.

D. Balcanquhal  
his Sermon at S.  
Maries Spittle,  
on Ps. 136. 5.

And (as is well observed by a *Iudicious Divine*) comes it selfe in the place of it: So shewes the *Psalmist*,  
*Psal.*

*Pfal. 56. 8. Thou tellest my wanderings, put thou my teares into thy bottle, are they not in thy Booke? Before we mourne for sin, our wanderings are upon record, they stand registred in Gods booke: But after our sighs and teares dash them out and stand in their place, as one colour laid upon another doth away the former and remains it self.*

In this respect our *teares* are called by the *Fathers* our *second Baptisme*, and compared to the *Waters of the red Sea*, in which *Pharaoh* and his Host were drowned, and to the *waters of Jordan* in which *Naaman* was purified, and to the *poole of Siloam* wherein the blind man was cured, *Iohn 9. 7.* But understand this delivered rightly: do not think that all this is done for the worth or dignity of our *teares*, but through the blood of Christ, wherein our *teares* are washed, and through whom they are accepted.

As the *Evill of Sinne* is remooved by them, so likewise the *Evill of Punishment*. This we read, *2 Chron. 33. 26.* *Hezekiah* humbling himselfe for the pride of his heart, he kept back the wrath of the Lord, so that it came not upon *Hierusalem* in the dayes of *Hezekiah*; God sets a marke upon such to keep them from destruction even in a common overthrow, *Ezek. 9. 4.* Where wealth, wit, strength, and all other helps faile a man, *teares* do not faile.

And to assure us what *true teares* will do you may remember what *Scriptures* tell us counterfeite *teares* have done: When *Rehoboam* humbled himselfe, the wrath of the Lord was turned from him, *2 Chron. 12. 12.* And *Ahab* (a worse King than he) humbling himselfe with *teares* before the Lord, God said he would not bring that evill which he intended on him in his dayes, *1. King. 21. 19.* Thus you see (as *Alexander* said to *Antipater* complaining of his mother *Olympias*) one true *teare* will blot out many complaints, and prevent many Judgements.

*Sape per has  
flelli Principis  
irascet.*

As

*Lacryme tacite  
quedam preces  
sunt; non pos-  
sulant, sed me-  
rentur, causas  
non dicunt, sed  
consequuntur  
Amb. in loc.  
Vincunt invin-  
cibilem, ligunt  
omnipotentem,  
& inclinant fi-  
lium virginis,  
Hieron.*

As *Teares* remove *Evill* from us, so they procure *Good* unto us; by the meanes of them we obtain much at Gods hands, both for our selves and others. These were the weapons *Iacob* used, *He wept and made Supplication*, and so had power over the *Angell* and prevailed, *Hos. 12.4.* His *Prayer* did much, but his *teares* did more the one did *Moove*, the other did *Compell*. Hold not thy peace at the voice of my *Teares*. (saith *David*, *Psal. 6.8.*)

*Teares* have a voice with them, nay they are not only vocal, but importunate: What do you *Weeping* and *breaking my heart* (saith *S. Paul*, *Act. 21. 13*) You may remember how the *Teares* of *Moses* (whilst he was floating in an Arke of Bulrushes on the water) prevailed with *Pharaohs* Daughter. *The Babe wept* (saith the *Text*) and she had compassion on him, *Exod. 2.6.* Yea a rogue at the dore moves us when he begs weeping, much more do they move the Lord.

Thus *Hezekiah* obtained a lease of life for fifteene yeares longer: *I have heard thy Prayers and seen thy Teares* (saith God) Behold I will adde unto thy *Dayes* fifteene yeares, *Isaias 38. 5.* And the *Prayers* of *Monicha St. Austins* Mother saved him from loosing.

In short, *Teares* further us in *Grace* here, and in *Glory* hereafter. By the helpe of *Teares* we become more *gracious*, for that corruption is thereby subdued, and *Grace* quickned.

When the *Amalekites* had spoyled *Ziglag* and taken all their wives and children Prisoners, *They wept* (saith the *Text*) till they could weepe no more. Then *David* asked counsell of the Lord, and upon Gods direction followed them, and smote them from the twilight till the Evening of the next morrow, so that there escaped none save 400. young men that fled upon *Camells*. Conceive our *Lusts* to be these *Amalekites*, they spoile our *Ziglag*, sacke our City, captivate our wives and children

children (our senses and Affections) Let us weepe till we can weepe no more, and then pursue these *Amalekites*, so shall we conquer and recover our wives and children; some young men (some unbrideled words and untamed thoughts) will remaine, but for the old *Amalekites* (grosse and foule faults) those we shall subdue to our comfort.

By *Teares* likewise *Grace* is quickned: They are not like *Well-water* springing out of the bowels of the Earth, nor like *Raine* distilling from the Clouds, which cleare the ayre, but they are as the *Dew of Hermon*, which makes all herbes to flourish. Such as mourne for sinne, Grow up as the *Lillie*, and fasten themselves in *Grace* like the *Trees of Lebanon*: They are like the former and the latter *Raine*, they make the heart fruitfull in all good workes, as you see here in *Mary*; it is a *Soveraigne Water* and will fetch the sinner againe to the life of *Grace* though never so farre gon.

As for *Glory* hereafter: It is concluded by the *Psalmist*, *Psal.* 126. 5. *They that sow in Teares shall reap in Ioy*, such a seed-time, such a *Harvest*: after we have bin married to a bleare-eyed *Leah*, beautifull *Rachel* shall be given us.

Thus as the *Sunne* drawes up vapors from the Earth, not for it selfe, but to restore them backe againe: So doth God our *Teares*: The *Bag* God hath is for the sinner, in that he scales up their transgressions against the Day of Judgement, *Iob* 14. 17. But the *Bottle* spoken of, *Psal.* 56. 8. and the *Violl*, *Revel.* 5. 8. are for the Saints both: In them he preserves both their *Teares* and *Prayers*: Not a drop of their *Eye-water* will he suffer to run in waste, He catcheth every *Tear* before it comes to the ground, and till death close up those two Fountains *Ior* and *Dan* (flowing from mount *Lebanon*) they shall never faile running, but then shall our soules be wafted in them from *Grace* to *Glory*, as they were first transported by them here from *Sin* to *Grace*.

If

*De interioribus  
fontibus egredi-  
untur torrentes,  
& super omnes  
delicias lachry-  
mis nectareis a-  
nima delecta-  
tur: Non illos  
imbres procello-  
se tempestates  
deponunt, ros  
matutinus est  
de caelestibus  
stillans, & qua-  
si unctio spiritus  
mentem delini-  
ens, & post af-  
fessio se abluit  
& lachrymis  
baptizatur.* Chrys.  
*Acisov edd. u-  
d'og, Pind. od. 1.*

*Sic paucis la-  
chrymis gaudia  
magna dabit.*



Chrys. in Hom.  
sup. Math.

If in case what hath bin said of the *Good* which our *Tear*s procure for us, prevaile not, then give me leave to adde a word of the *great danger* which followes upon the neglect of them, and it shall be only by way of *Allusion* to that we read, 2 Sam. 12.27. *Ioab* having taken the *City of waters*, he sent to *David* and willed him to come quickly to take the *City* it selfe, well knowing that it could not hold out, the *City of waters* being cut off before: Thus when *Satan* hath taken the *Eyes* and cut off the *Pipes*: Can you think your soule can long hold out against his temptations, I say no more, but yet *S. Chrysostome* would be heard, *Non dolere quia peccaveris magis indignari atq. irasci facis Deum quam idipsum quod ante peccaveris.* Not to grieve that thou hast sinned doth more provoke *GOD* to be angry with thee, than the sinne which thou hast committed. Wherefore as under the *Law* they who could not offer a *Lambe*, were to offer unto *God* two young *Turtles* at their Purification: So seeing the *Lambe* hath bin wanting, an innocent and holy life; let us now bring a paire of *Turtles*, two mournfull *Eyes*; and so send out sinne that way we let it in; which is the Reason (as some conceive) why *God* hath placed *Tear*s in the *Eyes*, rather than in any other sence or part of the body. (As before I noted.)

A second thing we must take notice of in this part of *Maries Repentance* is the greatnesse of her sorrow, both for *Measure* and *Continuance*. She did not onely shed *Tear*s, but she did rigare lachrymis, shewre downe teares, and that so abundantly, as she made a bath of them for her Lord: Her heart was so deeply pierced, as that it afforded teares enough to wash the *Feet* of our blessed Saviour. And for the continuance of this her sorrow; when she began we read, when she made an end we read not. She began (saith the *Evangelist* before, ver. 38.) She hath not ceased, saith our Saviour here. Her Example teacheth us,

To answer the greatnes of our sin with the greatnesse of our sorrow. According to the proportion of the one, should the other be proportioned. Looke how grievously we have sinned, so greatly should our sins be bewayled and lamented. A deepe wound must have a large plaister, and our Repentance (as sheweth S. Cyprian) must not be lesse than our fault. *Secundum peccatorum proportionem sunt tibi lachryma, nam si magnus est lapsus tuus major lachrymarum tuarum torrens esse debet* (saith S. Chrysostome) which may be construed in the words of David, One deepe calls upon another, *Psal. 40. 7.* And in these deepes was he: *I am come into deepe waters, and the streames runne over me, Psal. 69. 1, 2.* Out of the deepes have I called unto thee O Lord, *Psal. 130. 1.* He grieved and wept for his smaller sins, his heart smote him for cutting off *Sauls skirt*, and he condemned himselfe exceedingly for numbering of the people, but these were but *shallows* in comparison of the *Deepes* which his great transgressions brought him into. Those *Billowes* that followed upon his murder and adultery were *breaking Billowes*. *All the night* (saith he) *I caused my bed to swim with my teares, yea I watered my pallat*: In which words though there be an *Hyperbolicall* excessive of Speech, yet it argues an *Hyperbolicall* and excessive sorrow. *I caused my bed to swim*, and not onely so, but my *Pallate* that lyes beneath my Bed (as some understand it) Implying that if his Head could containe so much water, the griefe of his heart could furnish it.

Thus we find it was with *Munasse*; he was a great sinner (as the *Text* sheweth) and he humbled himselfe greatly, saith the *Text*. And such was S. Peters sorrow, he sinned greatly in denying of his Lord and Master, and he wept bitterly for it, saith the *Evangelist*.

The unsoundnesse of the Sorrow, which most in the world trust too may by this be discovered: It is neither Great nor Proportionable to the sinnes they have committed.

N

Doct.

*Quam magna deliquimus, tam granditer desolamur, alto vulnere diligens longa medicina non desit, penitentia crimine minor non fit, Cyp. Serm. 3. de lapsis.*

Psal. 6. 6.

2 Chron. 32.

Mat. 26. 75.

Luk. 22. 62.

vse 1.

Si quem de tuis  
charis mortali-  
tatis exitu per-  
didisses, inze-  
miseres dolen-  
ter, & fletes, ja-  
cie incultrâ, ve-  
ste mutatâ, nez-  
lecto capillo, ore  
dejecto, indicia  
moris osten-  
deres: animam  
tuam miser per-  
didisti spiritus  
liter mortuus es,  
superuere hic  
tibi, & ipsa am-  
bulans unum tu-  
um portare ca-  
pisti & non a-  
criter plangis,  
non iugiter in-  
gemis, Cypri-  
de lapsi.

Vse 2.

mitted: Of all Sorrows, sorrow for sinne should be the greatest, these be waters of *Mara*, which flow from the Eyes of Repentance, bitter waters, like those which are shed for the losse of a Sonne, yea for the losse of a first-borne. *Zach. 12. 10.* But their Sorrow for sin is the least and slightest: For worldly losses they howle and cry (and expresse sorrow in all her Postures, saith S. Cyprian) but a sigh and away shall serve in this case. And whereas Sorrow should be proportioned to sin, they have but one degree for every sin; let it be *Blasphemy*, *Murder*, *Whoredome*, or any such like hainous crime that they stand guilty off before the Lord: Or sins of a lesse Nature, all is one with them; a blow on the breast, or a God forgive shall serve the turne: But let such tel me, whether he who falls into the middle of a Pond must not labour more for his life than he who falls in at the very brink.

Where Sins are great, think it not enough that your Sorrow be slight: If thy sins be small and little, thy sorrow may be the lesse, but if great thy griefe must be surable. A Garment that is deeply soyled cannot without much rubbing and many Lavers become clean: Where there is a deep pollution, and of a skarlet tincture, there must be not only, *Ablutio*, but *Balneatio*, a soaking and bathing in the Teares of contrition, as is required, *Isa. 1. 16.*

Quest. But may not a man exceed in sorrow, may he not grieve over much?

Resp. A man cannot exceed in the displeasure of his will against sin, yet he may in the Testification of his displeasure by weeping and macerating of his body. Too much moistning choakes a Plant, when moderate moistning quickens it: Too much Raine gulls the Earth, and standing Waters on low grounds breed nothing but flags and rushes: So it is with our hearts when they prove standing Pools.

Exod. 6. 9.

The Israelites could not hearken to the good news, which

which *Moses* brought them, because of the anguish of their spirits: In which respect *S. Paul* takes care for their cellucous *Person* that he might not be swallowed up of too much heaviness, 2 Cor. 2. 7, 8, 11. That weeping is not good which blinds the Eye of our Faith, but that which quickens it. The end of our Sorrow is not matter of *Merit*, but to make us value the Grace and Mercy of God in Christ: which where it is found, we may know that griefe for sin hath enough possessed the soule. If our griefe hath brought us to the Feet of Christ, as it brought this Penitent, and caused us with her to lay hold on him, we have cause to rejoyce in it, and dry our Eyes.

*Quest.* But what shall we thinke of those, who weep more for worldly things than for their sins? are these to be condemned for *Hypocrites*?

*Resp.* It is *S. Austins* rule, that we should judge of things not so much by number as by weight: More Teares may be shed for worldly things, then for our sins, and yet our griefe be greater for sinne than for worldly losses. For, first

Greatnesse of Griefe is to be measured either by the violentnesse of the intention, or by the constant Continuance and Duration. A child of God may for the time be more violently perplexed and afflicted for outward crosses then for his sins, but what is wanting in his griefe for sin this way is made up the other. *David* cryed out for *Absolom* very vehemently, O my sonne *Absolom*, my sonne *Absolom*, my sonne, my sonne; he cryed not out after that manner for *Uriah*, and yet his griefe for *Uriahs* death was more than for *Absoloms*; for that it was more settled and constant and a continuall griefe, that sin of his was ever before him. A Torrent may run faster for the present than a continuall Current, but the Current is to be preferred and hath more water in it than the Torrent: One keeps open house at *Christmas*, but all the yeare after the Gates

See the Soules  
Confusion by D.  
Sims. p. 47 8.

Psal. 51.

are shut, he hath taken up a Cities Refuge: Another keeps a constant and full Table all the yeare, though at that time he may not be compared with the other for abundance, which of these two now would you count the best *Hous-keeper*? I suppose you will grant the latter; so is it here.

Gen. 7. 11.

Secondly, *In worldly griefs* there is both *Sence* and *Nature* to further, which (when they meet with the *Spirit*) carry all before like a strong streame; as when the *Windows both of Heaven above were opened and the foundations below were broken up*, there followed a great and mighty flood. But in grieving for sin the grounds are merely *spirituall*, and therefore it cannot be expected it should be so violent as the other.

Text.

*And wiped them with the haire of her head.]*

A strange Act never done to any but our Saviour, nor never by any but by this *Woman*; who as she made her *Eyes* the *Ewe* out of which she powred water to wash the *Feet* of her Saviour, so she made the *haire of her head* the *Towell* to wipe them with.

*Numquid decrat isti mulieri sudarium vel linteculum aliquod* (saith S. Hierom) Was she poore that she could not bring a napkin or cloath with her, and yet her *Oyntment* so pretious? Or was there any want of linnen for such a purpose in the house where Christ was feasted? No doubtlesse. But she to manifest the Humility of heart, and her hearts Devotion to her Saviour thus imployes the best ornament she hath. *Nihil dignius capillis, nihil proprium magis*. What more dainty? What more worthy? Christ is said to have a *Head of gold*, but *haire as blacke as a Raven*; She who was a *Raven* for the blacknesse of her soule, yet had *haire like gold*, which she had many times curled and cunningly broydered, gently combed and platted against the Glasse, and than spread as a net to catch her



her amorous companions, but now consecrates it to this glorious office.

*In true Repentance there is a converting of those things which have bin abused to the service of sinne to the service of God.*

Thus dealt those *Israelitish women*, offering up their *looking-Glasses* to the service of the *Tabernacle*, *Exod.* 38.8. So those *Converts* with their *curious bookes of Witchcraft*, *Act.* 19.19. And every true Christian with their *members*; *Rom.* 6.19. As did this *Penitent* creature, imploying her *Eyes*, *Mouth*, *Haire* to the honour of her *Saviour*; of whom *S. Gregory* thus speaketh, *Quot commisit delicta, tot invenit holocaustomata*, For so many sins as she committed, so many burnt Offerings she offered.

This is a part of that *Revenge* which the godly take of themselves, whereof the *Apostle* speaks, *2 Cor.* 7.11. without which there can be no true *Repentance*. And therefore *S. Augustine* thus describes *Repentance*, to be *A certaine kind of Revenge, whereby a sorrowfull man doth punish that in himselfe, which it grieveth him to have committed.*

This (likewise) prooves the *Repentance* of many to be no better than unsound and hypocriticall: *Salomon* knew the right mother of the child by her yearning heart, and tender bowels towards it, which could not endure to see the Babe divided by the sword: So when men cannot endure that the *Sword of Revenge* should be drawn out against their sins, it is a signe they beare a strong Affection to them: Did we forsake sin, as we should, we would give it, a *whores marke*; we would execute the *Lords* quarrell upon it, and upon the Instruments which were employed in the service of it.

*Quest.* Doth not this make for *Papish Penance*?

*Resp.* No, for first, they use that roughnesse which takes away the health and shortens the life of the body: we may humble it, not destroy it.

*Doct.*

*Exod.* 38.8.  
*Acts* 19.19.

*Reason*

*Est penitentia quedam dolentis vindicta puniens in se, quod dolet commisisse, Aug. de vera & fals*

*panit. cap. 8.*

*Vse*

*1 King.* 3.27.

2. They judge what they do in this kind, as meritorious, and have an opinion of meriting by the same (which is derogatory to the blood of Christ) God requires this of us as a meanes to imbitter sin, and the pleasures of it, and by that meanes to bring us to a right Judgement of our selves, and of the Creatures, as also to testifie our Repentance, and so prevent both *sin* and *Judgement*.

Againe observe, in that she *wiped the Feet* of Christ (which were the lowest Members of his Body, and meanest for account) with the *Haire of her Head* (which was a chiefe outward Ornament of womanhood)

*Doct.*

*That the best Ornament of the Bodie (in the Judgement of a Penitent) is not too good to bee employed about the meanest peece of service which concernes CHRIST.*

Heb. 11. 24, 25

*Moses* despised all the glory of *Pharaohs Court*, and refused to be called the *Sonne of Pharaohs daughter*, *choosing rather to suffer Affliction with the people of God then to enjoy the pleasures of sinne for a season.* Plentifull proofe we have of this in the Christians of the *Primitive Times*.

*Constantine* thought not his lips too good to kisse the empty holes where *Paphnutius* Eyes were plucked out. And *Placilla* the wife of *Theodosius* thought not her hands too good to be employed in dressing and binding up the wounds of poore distressed Christians. We can never debase our selves low inough for his sake, who for our sakes debased himself so low, as to become a worme rather than a man.

*Vse.*

What may we thinke of those, who thinke either *Eye* or *Hand* or *Haire* to be too good for the *Feet*, nay *Face* of Christ? These over-valew their own worth. Now I know (said God to *Abraham*) *that thou lovest me, in that thou hast not with-held thine only Sonne, thine Isaac from mee: God may say to us I know, thou carest*

rest not for me, in that thou with-holdest, not thy fon but sinne, not thy ornaments, but thy very excrements, and wilt not part with them for my sake.

The *Egyptians* thought not their Earrings too good for a misdevotion; the riches and pride of their outward habit, they are willing to part with to their *molten god*: We take a pride in many things, whose rejection is not worthy to do Christ honour, which yet he calls for to have offered up and parted with, but we sticke at it: When true Repentance would carry us to the abjection of our whole sinfull selves, then were every haire a life we would deny it for him: And as *Ahasuerus* did hang up his Favourite for *Hesters* sake, so (were we as we should be) we would part with all that God requireth should be parted with, for Christs sake.

*Thou gavest me no kisse, but this woman since the time I came in, hath not ceased to kisse my Feet.*

Text.

Verse 45

Here we have the second defect of *Simon* which is held to be against *Charity*, whereof a *Kisse* was a Symboall and Expression: And used first, *betwixt men and men*, as *Gen. 45. 15. Exod. 4. 27. 2 Sam. 19. 39.* 2. *Betwixt women and women*, as *Ruth 1. 9, 14.* 3. *Betwixt men and women*, as *Gen. 29. 11.*

There are two sorts of *Kisses*, *holy* and *unholy*, according to the *Apostles* distinction, *1 Thes. 5. 26. 1 Cor. 16. 20. 2 Cor. 13. 12.*

Of *holy Kisses* there were three sorts, first, *Osculum pacis*, a *kisse of peace*, which was used at the meeting and parting of Friends, Such was that, *Gen. 29. 11, 13. & 31. 28. & 33. 4. Exod. 18. 7.*

2 *Osculum Reconciliationis*, a *kisse of Reconciliation*, of which nature was that, *Gen. 27. 41 & 33. 4. 2 Sam. 14. 33. Luk. 15. 20.*

3 *Osculum Religionis*, a *religious Kisse*: Such are those

Iust Martyr  
Apol. 2.

spoken of, *Cant. 1. 2. Psal. 2. 11.* And this civill Ceremony came to be somewhat Religious in the *Easterne Churches*, in customary use before the receiving of the Supper of the Lord, continued till the dayes of *Iustin Martyr*, wherby they manifested their *Communion* and consent in the *same Religion*.

*Unholy Kisse* are of foure sorts. First, an *Idolatrous Kisse*, of which we read, *1 King. 19. 18. Hos. 13. 2. Iob 31. 26, 27.*

Secondly, The *Flattering Kisse*; of which kind was that *Absolom* gave to those which came to him, *2 Sam. 15. 5.*

Thirdly, The *Treacherous Kisse*; Such was that which *Ioab* gave *Abner*, and *Iudas* Christ, *2 Sam. 10. 9. Luke 22. 48.*

Fourthly, The *Unchaste Kisse*, which is that the Harlot gave unto the Young man, as wee read, *Prov. 7. 13.*

A *Kisse* noted two things, *Affection* and *Subjection*: *Affection*. Looke as giving our *Hand* oneto another at our meeting argueth the delivery of our *Hearts*: So *kissing* of all other complements or *Gestures* hath the most evident and expresse representation of that which is within. Life we know consists in *Respiration*, and our breathing is by our mouth. *Kissing* is a signe that a man is ready to communicate, and (as it were) to infuse his own proper soule into another. It would be thought on by those who use to give this signe of *Affection* unto *Dogs* and such like Creatures.

A *Kisse* was also an expression of *Loyalty* and *Obedience*; So *Samuell* kissed *Saul*, *1 Sam. 15. 10. 11.* And it is the manner of *Subjects* at this day to kisse the hand of their *Soveraigne*: The *kissing* that *Mary* here used did manifest especially her *Affection*, for want of that was *Simon* blamed, So then we learne

Doct.

The *Signes* and *Testimonies* of *Affection* may not be forgotten.

It is not enough that the *Heart* be kindly *affected*, unless we give due testimony outwardly of that *Affection* which we beare.

What *S. James* speaks of *Faith*, *Shew mee thy Faith by thy works*, may be applied to *Love*, *shew me thy love by thy works*. To thy friends (saith *Salomon*) *shew thy selfe friendly*, *Pro. 18. 24.*

*Jim. 2. 18.*

And were not the signes of true *Affection* to be regarded, I see not why the *Apostle* should give such a speciall charge about them in his Letters, wishing that his *Salutations* might be remembred to divers in particular mentioned, as we find at large, *Rom. 16.* and that they would greet one another with an *holy Kisse*, *Rom. 16. 16. 1 Thes. 5. 26*

*Rom. 16.*

I'll give you Reason for it; *Manifestation of Affection breeds Affection*, nothing more.

Again, By this *the Truth of Affection* may be discovered: Our Love will bee found heereby to bee without *Disimulation*, which (if true) like fire will discover it selfe, either by its *Smoke* or *Flame*.

Such may do well to think of this, who pretend fervency of affection, yet give no testimony of it: They wish well to others (as they say) and pray for them, but for any outward manifestation of this their love, it is not to be seen.

*Vse 1.*

There is a kind of *Love* indeed which *Salomon* calls *Secret*, *Prov. 27. 5.* but he prefers *open Rebuke* before it. When *Love* is *Chambered* and keeps close, we may feare it is *unclean* or *sicke*. And such a *Love* it is that *Salomon* speaks of (as *Beda* understands it) A good and sound love will be seen abroad, and take the aire, els it should not be *Faiths Daughter*.

*Beda in Prov. 27. 5.*

Be we perswaded to neglect no good office wherby our Friends may be certified how well we do affect them. Are they in *Affliction*? then mourne with them, pray for them, minister *Counsell*, *Comfort*, *Helpe* to them. Are they

*Vse 2.*



they in *Prosperity*? Rejoyce with them, and endeavour the continuance of their wellfare, what lyes in you. Be not wanting in any one duty of kindnesse and courtesie; entertaine and salute one another with chearfullnesse; (if *present*) Visit or send some tokens of Love one unto another (if *absent*.) And to quicken us somewhat more in the performance of this duty; forget not how willing the wicked of the world are, that others should take notice of their *Brother-hood in evill*. Why then should the godly live like strangers one with an other?

*Text.*

*But this woman since the time I came in bath not ceased to kisse my Feet.*

*Simons defect* is here abundantly (by this *Penitent*) supplied. Not his *Face*, but his very *Feet* she kisseth; and might it have bin any service to him, the very dust under those *feet* of his should have bin licked by her: So great was the affection which she bare unto our Saviour. Our Collection shall be this,

*Doct.*

*Who so loves Christ will be content to kisse even the very Feet of Christ.*

*Object.* But Christ is in Heaven, you will say, who can ascend on high to kisse him?

*Resp.* Yet we must kisse him, as the Prophet David shews *spiritually*, though corporally we cannot, *Pf. 2. 11, 12.* More particularly

To kisse is put, first, for *Reverence* and *high estimation* *Pro. 24. 26.* And thus we must kisse him, *Phil. 2. 10. 3.* It is put for *Love* and *Affection*, *Ier. 29. 13.* And thus we must kisse him, *Ioh. 21. 15. 1 Cor. 16. 21. 3.* For *Obedience* and *Subjection*, *Gen. 41. 40.* And this kisse may not be wanting *Rom. 14. 11. Mat. 17.*

*S. Bernard* makes a whole Sermon of kissing Christ, of which he might say as *Lippine* did, when he wrote a Chapter *de osculis*, beginning thus, *Abi Venu, sallem ego*

*ego te, quæ ipsa multos; & de osculis caput scribam & inscribam, in quo tamen nihil tibi loci aut juris. Veni* hath no place therein nor right, and therefore may be gone, it is chaste enough: He tells us of a *threefold Kisse*, which is owing to him. The first is, *Osculum pedis*, the Kisse of his Feet: And this we kisse when the soule doth lie prostrate before him in *Humility* and *Devotion*, as we see here *Maries* did.

The second is, *Osculum manus*, the Kisse of the hand: And his Hand we kisse when the soule is taken up by him, so as to exercise the workes of Charity and the deeds of *Mercie*: Of this Kisse our Saviour speakes, *Mat. 25. 35.*

The third is, *Osculum oris*, A Kisse of the lips: And thus we kisse Christ, when the soule doth enjoy the sweetness of his presence, by the inspiration of his Love and the contemplation of his Glory. Of which kisse the Spouse speaks *Cant. 1. 2.*

And great Reason there is, why Christ should thus be kissed by us. For, first, he is *wholy delectable*, there is nothing in him, but is *amiable*, *Cant. 5.* 2. He came into the world and *kissed us*, First, with the Kisse of Peace, and that at the *first meeting*: So sang the *Angelicall Quire*, *Glory be to God on high, and on Earth Peace, &c.* And then at his parting, *My Peace I leave with you, my Peace I give to you.*

2. He kissed us with the Kisse of Reconciliation: Before we had the Kisse of his lips, all things were at variance and disordered, but *He made all one*, *Colos. 1. 20.* *Ioh. 17. 11.*

3. With the Kisse of Religion he hath kissed us: All those holy Doctrines which dropped from his lips like sweet smelling Myrrh, *Cant. 5. 13.* were as so many kisses. Come unto me all you that are weary and heavy laden; Learn of me for I am meeke and lowly, &c. *Matth. 11. 28, 29.* that was a sweet Kisse (*said Melancthon*) Who so is a thirst, let him come hither, and I will

Bern (sup. Cant.  
Serm. 3.

Melanct. in Ps. 2

History of  
Lewis 11. l. 1 p  
26.

will give him to drinke freely, that was another Kisse of his Lips, Iohn 7. 37. So *Matth. 5. 1. &c.* Every *Beatitude* is a Kisse, that whole Sermon of his is like the Book of *Canticles*, it begins with *kissing* and ends in *Spices*.

We read in the *French History*, that a *Queene* of *France* passing by a Chamber in the Court, where the Chancellor of the Kingdome lay a sleepe (which she espying) (saith the Story) went and kissed him, saying thus to her Ladies (who began to marvel at it) *I kisse not the man, but I kisse that mouth from whence have passed out so many excellent Discourses*: Let us kisse both man and mouth: If we do not, it will not be well taken, for so we find, *Psal. 2. 12. Kisse the Sonne lest he be angry*, that [He] is God the Father, whom in the ver. before we are willed to serve in Feare, ver. 11. God the Father is provoked to wrath when his Son is not kissed, which may be another Reason to put us on upon the Duty.

Theod. l. 5. c. 15.

There is a memorable Story in *Theodoret*, which may serve well for the Illustration and Amplification of this point, it is worth the hearing. *Theodosius* the Emperour being earnestly solicited by his Bishops to remove the *Arrians* from their Churches (but all in vain) *Amphilochius* Bishop of *Iconium* used at length this stratagem: He came into the Court and saluted the Emperour, but did not salute *Arcadius* the eldest son of *Theodosius* who was newly created Emperour, and then sitting with his Father: *Theodosius* thinking he had not seen his Sonne, shewed him to the Bishop and willed him to salute and kisse him: *Amphilochius* answered, that it was enough to honour the Father, and what he had done to the Father vvas sufficient for both. *Theodosius* interpreting this as a contempt of his sonne, and so a dishonour to himselfe, grevv very angry, vvhereupon *Amphilochius* discovering himselfe said, *Art thou offended O Emperour that I reverence not thy Sonne and so much out of patience wis*

with those that reproach him, assure them thy selfe that Almighty God hateth the Blasphemers of his Sonne, and is offended with thee for countenancing these *Arrians* who are ungratefull wretches against their Saviour and Redeemer. The Emperour overcomes with these words, *legem scribis*, made a Law presently, forbidding the Assemblies of the *Arrians*.

God counts the honour that is given to his Sonne, as given to himselfe, *Gloria Filio*, abates not ought of *Gloria Patri*. He counts himselfe served when his Sonne is kissed, *Ioh. 5. 23.* 1 *Iohn 2. 22, 23.* It would do well to be thought on by those who scruple to give the Sonne the Kisse of Reverence and Subjection which is required, *Phil. 2. 10, 11.* Fearing least they should thereby make an inequality amongst the Persons in the blessed Trinity.

Seeing those who love Christ will be content to kisse the very Feet of Christ; see we manifest our Love by this signe, and symbole of it. It is no sleight omission (what ere we thinke) *Saul* tooke notice of those children of *Belial* who brought him no presents after he was annoynted King, though he held his peace for a while; and Christ doth no lesse observe those who refuse to kisse him not giving him that homage of Love and Duty which is owing him.

But withall look that our kisses be holy and chaste kisses, not Idolatrous, as are those kisses given him by *Papists*. They say they love Christ; how proove they that? Why, by an Argument drawne from kissing; they kisse his Picture, they kisse the Pax, they kisse the Altar. But might not the *Israelites* under *Ieroboam* proove their Love to God by the like Argument, for they kissed the Calves, *Hos. 13. 2.* Little love they shew him whilst they rob him of his dignities and offices which God gave him.

Nor may it be a flattering Kisse, such as that is which Hypocrites give him, *Ezek. 33. 31.* *Psal. 5. 9.* & 12.

Vse

1 Sam. 10. 27.

2, 3. & 78. 36. *Why call you mee Lord, Lord (I bid Christ) and do not do what what I command you* Such kisses Christ hath many. The *Arrians* thus kissed him in the dayes of *Constantine*, whilst they professed him to be true God, but did it deceitfully.

Nor may it be a treacherous kisse, as is that which *Apostates* and *Backsliders* bestow upon him, 2 *Pet.* 2. 1, 20. *Heb.* 10. 25, 26. *Judas* you know kissed his Master, yet delivered him up into the hands of Sinners. I would it were not so with many; but thus it is, whilst men kisse Religion and betray the Truth, kisse it at Church and betray it at Home.

Nor may we give him an *Unchaste kisse*, as doe all *Prophane ones*, who cry out, *Let us sinne that Grace may abound and good may come*, *Rom.* 3. 8. Turning the Grace of *G O D* into lasciviousnesse. Because Christ hath shed his blood, they will commit sinne more greedily. Such kissers likewise were the *Nicholaitans*, who being called to the Knowledge of the Gospell did teach most licentious Doctrine. With those the Church of *Ephesus* was troubled, *Revel.* 2. 6. And (as it may be feared) we may find of that stampe lurking in Corners more then were to be wished.

To Conclude, as Saint *Ambrose* answered *Valentine* the *Arrian* when hee came and kissed him, *Quid oscularis eum quem non ignoveris?* Why dost thou kisse him whom thou carest not for? Soe will *CHRIST* one Day reprove all such as these are, And when his wrath is kindled though but a little, blessed are all they that put their trust in him, *Psalme* 2. 12.

V I A.



VERSE 46. *Mine Head with Oyle thou didst not annoynt: But this woman hath annoynted my Feet with Oynment.*

Text.

Here *Simon* failed against *Hospitality*. For the use in those Countreyes was to annoynt their Guests heads at Banquets, thereby to cheare and refresh their spirits: To which custome our Saviour doth allude, *Mat. 6. 17* In this *Simon* was wanting, for which he is checked by our Saviour. We note hence,

*Palestinis mos erat in Festis caput ungendi, Lyra.*

First, *That God allowes us not onely for necessity, but likewise for delight and pleasure*: Not onely *alimenta*, nourishment for our emptinesse, but *delectamenta*, that which is delicious to the fence and Pallat, as shewes the *Psalmist*, *Psal. 104. 14, 15*. Thus he gave the *Israelites Manna* for their need, and *Quastes* for their lust, *Psal. 78. 19*. And to the *Prodigall* he gave not onely *Indumenta*, covering for his nakednesse, but *Ornamenta*, cloathing for his Comelinesse, as J have shewed more largely in that my Exposition on the *Prodigall*, *Luke 15. 22*.

Doct.

And now, *O man what doth God require for this rich bounty of his*? Surely no more but that thou wouldst rejoyce in him, who so many waies hath given thee great cause of rejoycing; and be encouraged to serve him with chearfullnesse of heart, whereof this annoynting at Feasts was a signe; which is the next thing I meane to spake off, laying downe this as a Conclusion from my Text,

Vse.

*Mirth and chearfullnesse at Feasts is a thing commendable and allowable.*

Doct.

Had it not bin so, I see not why *Simon* should be blamed for this neglect. But without Question it is a Truth, as may appeare by that we read, *Deut. 14. 26. & 16. 15*. Threentimes in the yeare did the Lord command his people to meet, and then to keepe a Feast for seven

seven dayes together; at which Feast they must eat of the best and drink of the best, and in a speciall manner it was required of them that they should be chearful and rejoyce before the Lord; and why should Feasting be required of them if they might not be chearful? Salomon tels us that there is nothing better for a man, then that he should eat and drinke and that he should make his soule enjoy good in his labour, Eccles. 3.24. Chap. 8.15. He commendeth mirth and chearefullnesse, because a man hath no better thing under the Sunne then to eat and drinke and to be merry; yea although it be the bread of sorrow that a man eateth, or the cup of affliction that he drinketh, yet it shall be a mans wisdom to eat and drinke it chearefully.

Reason.

The Reason is there rendered, That shall abide with him of his labour, the dayes of his life which God hath given him under the Sunne, that is, it shall make him to abide and continue though troubles assault him never so much, or it shall abide with him and keepe him company in his labour (as Arius Montanus expounds it) and make him better able to abide his labour, which without chearefullnesse he will soone sinke under, and his spirit become broken (as Salomon shewes else where, Prov. 15. 19.) For such is our frailty that if we were not strengthened and refreshed with baits in the way our minds would grow dull and sluggish, and our bodies be tired out: The Heathen of old could say that the life of a man without some delight was like a long way without an Inne, in which all is travell and toyle, but no comfort or refreshing; The soule of such an one would be like a Flower that grows alwayes in the shade which is nothing so sweet, nor lovely, as that which grows in the light of the Sun.

Quis dabit  
tulo meo hanc a-  
quā quis dabit,  
ut tota tortuli  
mei facies irri-  
gata sit letitia, et  
luctu rivulus ni-  
hil in eo sterile

Hereupon one writing of Chearefullnesse, saith thus: Who will give into my little Garden this water? Who will cause that the whole face or plot of my Garden may be watered with chearefullnesse, so that by the Rivers of light

*lightsomnesse, there may be nothing in it either barren or els sad by a kind of ind devotion : For a sad working, wanting the watering of a spirituall chearfullnesse, seemeth to be neare unto barrennesse.*

You see hence how they are much mistaken which imagine that there is no Joy nor mirth belonging to a Christian life, and that in the Kingdome of Christ there is nothing but sighing and groaning fasting and praying, &c. This is but an illusion of Satan wherwith he disheartens commers on from a Christian course: For Religion is no enemy to honest *mirth* and *delights*; nor are there any merrier people in the World then those that truly feare the Lord: And God allowes them to be thus merry at meat, and merry at worke, even in his presence. *Thou shalt rejoyce [before me]* saith God, *Deut. 14. 26*, Servants use to be most merry amongst themselves; the presence of Master or Mistres dampns their mirth, but the servants of Christ be as merry in his presence, as behind his back; yea they are more merry when he is with them, then when he is absent from them, *Mat. 9. 15*. And it is a great fault in any to condemne them for this Christian liberty which God gives them (it being rightly used) as we find by that answer, which our Saviour there makes to the *Pharisees* in this very case.

And let Christians be rightly perswaded of their liberty and use it accordingly. The countell is passing good that is given by the *Preacher*, *Go thy way eate thy bread with Ioy and drinke thy wine with a merry heart; for God now accepteth thy workes: Let thy garments all-ways be white and let thine head lacke no oynment. Live joyfully with the wife, which thou lovest all the dayes of the life of thy vanity, which he hath given thee under the Sunne; for that is thy portion in this life, and in thy labour which thou takest under the Sunne, Eccles. 9. 7, 8, 9.* Which words *S. Hierom* tells us are in a spirituall sense the voice of that *Preacher*, who in  
O the

*fit, aut quadam  
indeuotione tri-  
ste? Vicina ste-  
rilitati videtur  
operatio tristis  
& spirituallio  
gaudij carens  
irrigatione.*

*Gilbert. Serm.  
24. in Cant.*

*Vse*

*Vse 2.*

*Hierom. in loc.*

The Gospel saith, *If any man thirst let him come unto me and drinke.* But whoever be the Preacher we shall doe well to consider, *what is said,* and *to whom it is spoken:* It is not an eating to *beget Joy*; nor a drinking of wine to *breed a merry heart,* that is spoken off by the Preacher, for as S. Hierom well observes, *Non habet veram letitiam & cor bonum, qui creaturis supra modum abutitur;* He hath not true Joy, nor a good merry heart, who by excesse abuseth the Creatures. That that is here spoken of is an *eating with Joy* and drinking of Wine *with a merry heart,* so that the Joy and the mirth do as it were prepare the stomach, therby to make the nourishment to do the more good, and to make him that receiveth it the more forward and hearty in praising God for it.

Nor is this counsell given to *every one,* the words are spoken to the *righteous man,* to such whose *workes* God accepteth, *vade Iuste,* saith *Lyra.* Go thou *righteous man,* eat thy bread vvith Joy, &c. that is, *vive in iucunditate mentis ex testimonio bona conscientie procedente;* live in chearfullnesse of mind proceeding from the testimony of a good Conscience, knowing thy selfe to be reconciled to God in Christ, and having a comfortable evidence of the pardon of thy sins, and that God accepteth of thy labours and indeavours, be thou merry and chearfull (as *David* speaketh, *Psal. 32. 11*) and let not any thing cause thee to eat thy bread with sadness or drinke thy wine with heaviness. A healthfull and sound body is fittest for mirth and freest in mirth; wherfore seeing God accepts thy workes, there is health and soundnesse; let there be also freeness of Joy; let thy Garments be white and thy head want no oyntment; see thy Disposition be chearfull, and let no comfortable thoughts be wanting to thy mind.

As for sinners they lie under the curse and guilt of sin, and are like condemned Persons going to execution, and

a man would thinke they have little cause to be merry, and if they be, yet the end of that mirth will be but heavinesse, *Prov. 14. 13. Gaudet in prima sessione* (saith Gregory) *hilarescit in primo recubitu, instatur in prima salutatione: Sed hoc gaudium quid eris, quando irruente mortis articulo ita consumitur ac si omnino non fueris?* At the first sitting downe at the Feast of sin, the wicked man is pleasant, at the first lying downe in the bed of sinne, he is merry, at the first meeting with his sinfull companions, he is blowen up with Joy: But what will this joy be when the point of death rushing upon him, all his joy shall be destroyed, as if it never had bin.

And to conclude this Point, seeing it is easie for a man to surfeit with eating honey, *Pro. 25. 16.* and that we are never more apt to forget our selves than when we are most merry. Let us in the midst of our rejoycing beware that we riot not upon his abundance: We are sullen guests if we scant our selves, where he hath bin libell, and depart away from his full Table hungry: We are unworthy guests if we turne his plenty into wantonnesse; be not so merry as to forget God, nor so sorrowfull as to forget your selves. The *Philistins* in the Feast called for *Sampson* to make them sport, Let not us do so: In the midst of our mirth remember we *Ierusalem*. It is a fault to forget her, but horrible impiety to remember her with a sacrilegious frump. We come now to the *Penitents* supply of that wherein *Simon* was defective.

But this woman hath annoynted my Feet with Oynment.

Text.

Our blessed Saviour had no other Gifts given (that we read off) but *Gold, Spices and Oynments*. The *Wise men* offered him *Gold*, as to a King: And *Spices* for Incense, as to a God. And this *womans Oynment*, which was pow-



red once on his head, as *Matth. 26. 7.* and another time on his Feet, as in our Text, and this he did as to a man. Royalty is noted by the Gold, Divinity by the Incense, Mortality by the Oynment: So our blessed Saviour himselfe applyeth it, *Matth. 26. 12. Iohn 12. 7.* (i. e.) it should serve in the roome of that which they used to bestow on the body after it was dead, and which the woman intended and prepared for, as we read, *Luke 13. 56.* but came too late, *Hee was risen before.*

It is a Question amongst Expositors, first, whither or no it was one and the same *Mary* that this Evangelist *S. Luke* here speakes of, who annoynted our Saviours feet and that the other Evangelists mention, who annoynted his head.

2. Whether it was one and the same annoynting or done at severall times. Of both briefly.

Some are of opinion that our Saviour was thrice annoynted and that by three severall women. Once here, of which annoynting this our Evangelist only speaks, performed by this sinner at which was no murmuring. Another time in the house of *Simon the Leper*, of which annoynting *S. Matthew* and *S. Marke* speak, at which the Disciples murmured, and that was two dayes before the *Passover*. A third time he was annoynted in the presence (not of *Simon*, but) of *Lazarus* (not two dayes, but) six dayes before the *Passover*, of which *S. Iohn* speaks, *Iohn 12.* *Iudas* then onely murmuring, thus *Origen*, *Tract. 35. in Matth.* But this Opinion is refuted by *Rossensis*.

Others conceive that there were but two annoyntings and done by two severall *Maries*, the one by this woman who was called an *Harlot*, the other by *Mary* the sister of *Lazarus*, who was never so called (say they) Thus *Chrysostome* in his 81. *Hom. in Mat.* And *Hierom* on *Mat. 26. 4.*

Others conceive that it was the same *Mary* who did all,

all, and that at two severall times, the act of one time related by three *Evangelists*, and the act of the other time by *S. Luke* only; and this *Rossensis* proves by many strong Arguments.

And of this Opinion is *S. Austin de Conf. Evang. lib. 2. cap. 70.*

So *S. Ambrose* on this place, and *Gregory* in his *Mor. Beda*, *Leo*, and all the *Schoolmen*, especially *Albertus* and *Aquinas* are herein most confident.

That which may resolve this doubt in question and confirme this Opinion (me thinks) is that, *Ioh. 11. 2.* Where the *Act* of annoynting Christ, and the name of her Person is mentioned, *It was that Mary which annoynted the Lord with oyntment and wiped his Feet with her haire, whose Brother Lazarus was dead:* There is mention of one annoynting, and *Chap. 12. 3.* there is speech of a second annoynting, *Then tooke Mary a pound of Oyntment of Spiknard very costly and annoynted the Feet of Jesus, and wiped his Feet with her haire.* Nor is it enough to say as *Taber* doth that it is spoken by *Anticipation*: For in all *S. Iohns* Gospell (as *Rossensis* answers) there is not one *Anticipation*, nothing related by the Tence of the time past, that was to be future, and at that time not finished.

As for those seeming differences in the *Evangelist* about the last annoynting, they may thus be reconciled: Whereas in one place all the Disciples are said to murmur, and in *S. Iohn* *Judas* alone is charged with it, that *Judas* perswaded them to it. And indeed they spake out of a care of the poore, but *Judas* out of a theevish intention: So *S. Augustine de Conf. Evang. lib. 2. Cap. 77.*

And for the annoynting of his Feet in one place, and in another place it is said his Head: these are reconciled (saith *S. Austin*) if we say she annoynted both Head and Feet, first, she began at his feet and so breaking the box diffused the residue upon his head.

*Ego quidem nihil aliud intelligendū arbitror, nisi quod non aliam juisse mulierem, quæ peccatrix tum accessit ad pedes Jesu, sed eandem Mariam his hoc fecisse, Albert. in Luc. 7. Aquin in Ioh. 12.*

This Mary was ever known by the name of *Mary Magdalen*

For the time in that one saith it was six daies before the *Passover*, the other but two, let no man be troubled at this (saith *S. Austin*) For *St. Matthew* speaketh by way of *Recapitulation*, and having spoken of the *Passover* to come within two dayes doth not say (*After these things* *Jesus being in the house of Simon the Leper*) but only makes relation of a thing already done, not setting down the time.

To say no more of this confused and perplexed *Question*, which hath in it more subtilty than use or profit, as *Erasmus* speaks.

This *Oyntment* the woman brought was choise: Every *Evangelist* hath an *Attribute* to honour it withall. *St. Matthew* calls it *sumptuous*. *St. John* honourable: And our *Evangelist* saith it was an *Alabaster box*, *vers 37*. As if it were a select parcell picked and chosen out from the best she had, with this she annoyns *Christs Feet*, and supplies the defect of ordinary oyle for his head. Let us observe from hence,

Doct.

*Love is liberall (if not Prodigall) of the best it hath to bestow on Christ*: It thinks nothing too good nor too costly to be given to him, or bestowed on him, that is within our power.

The *Apostle* tels us that *Love* is bountifull and seeketh not its owne things, *1 Cor. 13. 4*. And you may find it true.

*Abraham* loved *GOD*, and he is not backward to offer up his dearest *Isaac* unto *GOD*, if *GOD* requires it.

*Dauids* heart was inflamed with a *Love to GOD*, and he will be content to be at any cost for *GOD*: He will not offer unto him that which cost him nothing, *2 Sam. 24. 24*. He prepares with all his might for the house of the Lord, bringing Gold, Silver, Brasse, Iron, Wood, Onix-stones, and glittering Stones of divers colours, and all manner of precious Stones, and marble Stones in abundance, &c. *1 Chron. 22. 14. & 29. 2*.

The

The *Converts* in the *Apostles* time how bountifull were they ! For the *Gospell* of Christ they sold their lands and brought the prices of the things sold, and laid them at the *Apostles Feet*, *Act. 4. 32, 34.* They were content for the love they bare to Christ to suffer the spoyling of their goods with Joy, *Heb. 10. 34.* Nay they loved not their lives unto death, *Revel. 12. 11. Act. 20. 24.* No nor their *Salvation* in comparison of Gods *Glory*, *Exod. 32. 12, 32. Rom. 9. 3.*

Should the Love of many be brought to this try all how defective would it be found ! We pretend we love GOD, but when it comes to matter of *Cost*, we go away with the Young-man in the *Gospell*, very sorrowfull, they part with their silver, with their pleasure, &c. as the Divell in the *Gospell* parted with the possessed party, even with much rending and tearing, all possible signes of unwillingnesse.

Had we tasted with this *Convert* how sweet the Lord is, or were our soules truly touched with a sense of our owne wretchednesse and misery, and of the riches of Gods *Grace* and *Mercy* in the pardoning therof, we would study with *David* what to render, we would readily bring our daintiest and costliest perfumes, and spend them upon the *Feet* of our Saviour : Yea if so much of our blood as this woman brought oyntment might be usefull or pleasing to our Saviour, we would chearfully consecrate it to his Name.

But alas for us, this *Penitent* gave for *Quality* what was precious, we offer unto God what is vile and base and with blemish. And for *Quantity* she gave by the pound, *John 12. 3.* we by the ounce and scarce weight too, as *Leonides Alexanders Steward* told him he bestowed too much Frankincense on his gods : So our worldly and impenitent hearts tell us that every thing is too much that is laid out for God on his House and for his *Gospell*; yea we grudge our Master that unction which is bestowed on him though at anothers cost, and

cry out with *Indus*, *Ad quid perditio hac, why is this waste?*

Let not such tell me that they honour God with their hearts as well as the best, for where the *heart* is enlarged, the *hand* cannot be streightened; where the *bowels* are opened, the *Purse* will not be shut, as you see it in Parents toward their children, and in one true friend unto another.

*I am as thou art*, said *Iehoshaphat* to *Ahab*, and my people are as thy people, and my horses are as thy horses, &c. 2 *Chron.* 18. 3. *Jonathan* loves *David* as his soule, and he will strip himselfe even to his *Sword* and *Bow*, for the supporting and helping of *David* when need requires, 1 *Sam.* 18. 3, 4. And can you think that he who gave *Gold* and *Jewells* towards making of the *Arke* would deny *Goates-Haire*? Had a man given his heart to God, he would never grudge him the offall of the things of this world: It is the *Apostles* argument of Gods liberality to us: He that spared not his only son, but gave him for us, how shall he not also with him freely give us all things? So hadst thou given thy selfe to God, thou wouldst never grudge him thy *Purse* nor *Prayse*.

Rom. 8. 3, 2.

*Obiect.* But Christ hath now no need of our *Alabaster-Boxes*, he is in Heaven and stands not in need of our *Oyntments*?

*Opus bonum quod fecimus propter Deum, et secundum Deum, et ad gloriam Dei est unguentum super caput Christi effusum Orig.*

*Resp.* And yet he is in the midst of us, and with us to the end of the world, *Matth.* 18. 20. & 28. 20. And so long there is use of our *Oyntments*. His *Glory* is his *Head*, and the *Poore* that are amongst us are his *Feet*; by works of *Mercy* we annoynt his *Feet*, and by yeelding him due *Glory* we annoynt his *Head*: So (saith *S. Chrysostome*) *Caput Christi unguas si omnia in Christi gloriam referas*: Nor may we be without this *Box of Oyntment*: In all places we come we must be powring out, *Colos.* 3. 17. 1 *Cor.* 10. 31. And from thence it must runne downe to the skirts of his *Garment*; His *Feet*



Feet must favour of our Spikenard, which they shall doe when by our workes of Mercy shewed to the poore and needy, we cause them also to glorifie our Father which is in Heaven, and blesse his Name for us. Of which more hereafter on the Penitents Dismission. And thus much of the Preference, the Inference made by our Saviour follows.

*Wherefore I say unto thee her sins which are many are forgiven, for she loved much: but to whom little is forgiven the same loveth little.*

Text.  
Verse 47

Here our Saviour concludes the Doctrine before delivered and recalls Simon from the Hypothesis to the Thesis. Wherin we have to be considered, first, the Doctrine, *Her sins which are many, &c.* 2. The Confirmation, *Wherefore I say unto thee.*

In the Doctrine we have, first a Position, *Her sinnes which are many are forgiven, for she loved much.* 2. An Opposition. *But to whom little is forgiven the same loveth little.*

We will begin with the Confirmation, which we will briefly dispatch and come to the Doctrine.

*Wherefore I say unto thee* ] *ὅτι χάρις, Wherefore.*

Text.

Hence may be observed,

That Doctrines delivered should be well grounded and aptly inferred, there must be, *ὅτι χάρις*, a proper quod, or *cujus gratia*, a ground or cause; a *Wherefore* upon which we build, *Ioh. 3. 11.* We speake that we know, saith Christ, so should we doe. Our Doctrine, saith S. Paul was with much assurance, *1 Thes. 1. 5.* So should ours be. We should be able to proove what we say. This is to build Gold, Silver, pretious Stones upon the Foundation, and not wood, hay or stubble, *1 Cor. 3. 12.*

Doct.

The

Vse

D. Fearly in his  
Clavis Myst p  
135.

Mat. 14. 20.

The more to be pittied is the practise of such as speake not out of Knowledge, but by guesse, not *ἀπὸ γνώσεως*, but *ἀπὸ ὑποθέσεως*, their owne conjectures in stead of *truth of Scripture*, blundering out at all adventures the follies of their owne braine, *Modò dicunt, quò dicunt modò, nil pensi habent*, as Scaliger saith of the Grecians: So they say somewhat, after vvhat manner they say it, they doe not greatly passe. Their pace is a full Career wildly over hills and dales, they run till the Clocke and Time stop them; aptly are they compared by a learned and judicious Divine to *Synibs* or small Fire-works, which as soone as they take fire, never leave popping and shooting and making a hideous noyse till all the powder be spent, their best provision being like that vvwhich the *Apostles* had in the Wildernesse after Christs miraculous Feast, a few *Baskets* full of broken meat.

A good Minister should be able to say vvith *Iohn*, 1 *Ioh. 1. 1.* That vvwhich vve have heard sitting at the Feet of our learned *Gamaliels*, and that vvwhich vvee have scene vvith our Eyes and looked on, found out by reading and searching of the *holy Scriptures*, and good *Authours*; yea that vvwhich vvee have handled and felt the Power of in our owne hearts, declare vve unto you; such an experimentall Preacher is the best Preacher.

Doct.

The second thing we observe hence is,

*CHRIST'S word is sufficient Confirmation of Doctrine.*

You see our Saviour propoundeth his *Doctrine* in his owne name, he vvould be knowne to be the Doctor of the Chaire, vvwhose voice alone must be heard both of Pastors and people.

Vse

Let us rest satisfied vvith that, *Pythagoras* his *discip*les surveyed his Schollers; so should Christ his *discip*les beare sway vvith us: *Scipio's* Souldiers in Obedience to his command vvould leape downe from the battlements

ments of a Towre. If his command could prevaile so much with his men, what should Gods (*Ego dico, I say*) do with us? Resolve with thy selfe to give credit to what God doth say, though a thousand divels should gain-say it. This Point we have handled more largely, on *Luk. 15. 7-10.* We leave the *Confirmation*, and come now to the *Dollrine*.

*Her Sinnes which are many are forgiven her, for she loved much, &c.*

Text.

This is the *Position*, wherein we must take notice, first of the *Point*, secondly, Of the *Prooffe*.

The *Poynt* is this, *Her sinnes which are many are forgiven her.*

The *Prooffe*, in the other clause, *For she loved much, q. d.* Were it not thus, she could not manifest such love unto me, for it ariseth from a Sense she hath of my *Mercy* in the *Forgivenessse* of her so many and great sinnes.

First of the *Point*, which hath two Branches. First, *Mary's sinnes were many.* Secondly, Those many sins wherof she was guilty, were remitted and forgiven her. Of the first.

*Maries sins were many ]*

In the 37. *vers.* of this Chapter, she was called *Pocatrice, a Sinner*. They are called *Sinners* usually in *Scripture*, who make a trade and custome of sin, and are so viciously given as that they are reputed, and that justly vile, living and lying in sin, and obdured in a notorious trade of evill. Sin indeed is in all, but all are not in their sin, i. e. drowned, captivated, dungeon'd under it. We say such a man is in drinke; drinke may be in him yet he sober, but when we say he is in drinke, it implies that he is exceedingly overcome with it and drunken

1 King. 1. 21.  
Psal. 26. 9.  
Mat. 9. 10, 13.  
& 11. 12.  
Luk. 5. 30.  
& 19. 7.  
Joh. 9. 16, 31.  
1 Cor. 15. 17.

Pfal. 38. 11.

Job 1. 1.

Mat. 1. 19.

drunken. Sin is in the Godly, it dwelleth in me (saith S. Paul, Rom. 7. 20.) It was an *Inmate* to him (and that sore against his will too) but he saith not that he dwelt in sinne, for than that should be his *Lord* and he an *Inmate* to it. A man that hath sinne in him may be said to be godly and perfect, as they are said to be in *Scriptures*; but he that is in his sins cannot be said to be so. The one may have a graine of *Ungodlinesse* in him (yea many) but the *Vngodlinesse* of the other is in grain: And such was this *Woman*, She was *sinfull* for her life, *hatefull* for her lust, a notorious, enormous, publike *Publican*; one who by custome in her sinne became so *inveterate*, that she tooke her name from thence, a *Sinner*, yea a *City-Sinner*, one in whose heart the Divell occupied a large roome, and found good entertainment, els he would never have taken *six* other inmates with him to dwell and lodge there, as we read he did, Luke 8. 2. Mark. 16. 9. Which (whither (with S. Ambrose) we understand seven reall Divells, as generally it is understood, or the manifoldnesse of her sinnes and filthy life (according to that in the *Parable*, Luk. 11. 26.) (as St. Gregory conceives to be the meaning) discovers that she was a vicious Woman and lived incontinently: She had an unclean spirit in her, which brought in others with him, and had got the Mastery of her heart, and gives us thus much to understand,

Dott.

*Incontinency of life is enough to give the denomination, and is a sin that is accompanied with many other sins besides it selfe.*

A brood of sins are hatched out of this one Egge. Instance we but in *Dauids* case (we need go no further) The Divell having prevailed with him in the sinne of *Adultery*, drawes him on to other sins, whereby he might hide his wickednesse from the world, so that they might not espy it. First, He sends speedily for *Uriah* the husband of *Bathsbeba* (whom he had defi-

defiled) and calls him from the Field under a colour of desiring to be made acquainted by his Report with the state of the Campe and the successe of the service, when all was but *mirus pretextus, a miere pretence*: For *David* intended no other thing then by his being at home and companying with his wife, that adulterous conception might be (if not altogether secured, yet) the lesse suspected. And thus hee sought to cloake the matter by a false Imputation. In which plot *David* did not only sin against God and his own soule, but intended three other notorious Injuries: The first was against the *Conception*, that child which was begotten of his body he would have disclaimed and renounced before it was borne. The second was against *Uriah* on whom he would have obtruded a child by fraud and imposture. The third against *Uriah* his Family and Posterity, which by his meanes might have bin (if not defrauded, yet) in all likely-hood wronged much in their Inheritance.

1 Sam. 11. 8, 10

*Intrudis filium suum in agros Urie, Pet. Mar.*

Verf. 13.

This plot not succeeding thus twice tryed, he layes another traine for him, which was a very bad and lewd one: The next day he invites him to his Table to eat and drinke and that of purpose to make him drunke; questionlesse *David* bated drunkennesse in his heart, and it is like he did punish it in others, and yet to hide his owne shame, he is not ashamed to draw *Uriah* into this wickednesse. But all this took no place; for though *Uriah* with the royall wine was overcome, yet (as God would have it) not so farre as to bee deprived of his senses, hee still remembers the Arke of the LORD, the danger of the Hoast of *Israell*, and will not goe home to his Wife, so that still *David*s sin is like to come to light.

The thoughts of *David* did not thus give over, now he deviseth how to take away *Uriah*s life, and to practise the death of an innocent man, and one of his worthies, hoping

Verf. 15.

ping



Verf. 17.

Hoc solum inter  
omnia malum  
nihil habet cui  
comparari possit  
Basil Epist. ad  
Orig lapsura.  
Vse.

Hierō Epist. 48

ping by that meanes a free way might be made for his  
marching with the widdow, and so the child might  
be thought to be begotten in wedlock. But how shall  
this be done? Why *Isaah* the Generall of the Campe  
must be wrought unto to place *Uriah* in the fore-  
front of the battle, and then suddenly to retire from  
him; that to *Uriah* being left in danger, he might  
be smitten and die by the sword of the children of  
*Ammon*. O! What a notorious treachery was this!  
Surpassing that which *Ahab* used against *Naboth*:  
For He coveted but his Vineyard, *David* *Uriahs* wife,  
*Ahab* was put on to that through the provocation of  
*Isabell*, *David* to this through the lust of his owne  
heart; in that *Naboth* dies alone, in this diverse of  
the people of the servants of *David* fell, for though  
*Isaahs* Commission extended no further than to the smi-  
ting of *Uriah*, yet that could not be done without  
the losse of more. And thus you see how he stood  
not out against this temptation to *Adultery*, but gave  
way to it, is at length become a man of blood, a  
sin that usually followes the sin of *Uncleanesse*, as  
is confirmed and justified by too much experience. No  
marvell then *S. Basil* speaking of *Adultery* averreth, That  
this evill amongst all hath nothing to which it may be  
compared,

Let such as are guilty of this sin beware how they  
sleight it. *Rogo quantum crimen est vbi suprum &*  
*Adulterium parvum est?* (saith *St. Hierom*) I pray  
you how great is the wickednesse where *Whoredome* and  
*Adultery* is thought to be small? There is no sin that  
doth more enlarge Hell or endanger the soule of man than  
this.

I have read a *Storie* of a *Hermit* that led a devout and  
*solitary* life, one day talking with the *Devill*, he de-  
manded of him which were the greatest sins, he answered  
him *Covetousnesse* and *Lust*. The other demanded  
again whether *Blasphemy* and *Perjury* were not greater;

ter; the Reply of *Satan* was that in the Schooles of *Divinity*, they were the greater sins, but for the increase of his *Revenues* the other were farre the greater. And therefore *Beda* styles *Lust*, *filium Diaboli*, the daughter of the *Divell*, which bringeth forth many children to him daily. Nor doth any one such speciall service to the *Divell*, as an *Harlot*. By her the wisest man, by her the strongest man, by her an whole army of men have bin enslaved, as we read, *Numb.* 31. 16. For when *Balaam* the King and *Balaam* the Prophet had practised against Gods people to bring them out of Gods Favour and by no means could: This course was taken through the advice of *Balaam* that witch: A Squadron of the fairest women that the country could afford were sent amongst the *Israelites* (saith *Lyra*) who did beare in their Banner for their device the Image of *Belphegor*, which was the Idoll of the *Moaabites* and *Midianites*, and in this Pit-fall was 24. thousand taken who rendered themselves captives to those *Moaabitish women*, committed whoredome with them and adored their god, *Numb.* 25. 13.

B: d: in Pro. 30

Nor need the Soule any other conveyance to the pit of Hell then this; Her feet goe downe to death and her steps take hold on Hell (saith *Salomon* of the whorish woman.) It is downe Hill and they goe apace unto it, yea are very neare it, at the pits brinke, they take possession of it, as one doth by holding the ring of a doore, there is no more to be done, but to set up their abode in it, and unto that they make great speed, if timely Repentance prevent not.

Pro. 5. 5.

There be those who flatter themselves in the indifferency or sleightnesse of this sin, conceiting it is but a trick of Youth, &c. but that is an unhappy trick that endangereth a mans soule. Let them take heed they loose not Heaven by this trick they have, and plunge themselves into the pit of Perdition before they be aware. It is truly said, *A whore is the high way to Hell,*

*Hell*, he that looks on her with lust, *begins his journey*; he that stayes to talke with her *is halfe his way*; he that enjoyes her is at *his journeyes end*. And who so hath thus fallen must go the price of many a teare and heavy groane of a broken heart to recover himselfe; no way but by unfained *Repentance* to helpe themselves, which was the course *this Penitent* took in my *Text*. And so though they have admitten such a *Prostitution* of their bodies as she did, they shall obtaine such a *Restitution* of their Honours as she had, who of a grievous *Sinner* became a rare *Saint*, and had *Her sins forgiven*, which is the next Branch of the Point I am to speak.

The *many sins* wherof *Mary* was guilty, upon her *Repentance were forgiven her*; so then this is an undoubted Truth,

**Doct.**

See more of this Point in my Expos. on the Parable of the Prodigall. Ezek. 18. 21, 23

*That grievous Sinners upon Repentance shall finde Mercy.*

And for further Proove, read, 2 *Chron.* 33. 12. 1 *Cor.* 6. 11. 1 *Tim.* 1. 12, 13. *Acts* 2. 138, 39. *Luk.* 15. 20.

What should hinder? Such are Subjects capable of *Mercie* being sensible of their vilenesse and Misery.

And God is both able and willing to shew them *mercy*, their debt is already payd, as before hath bin noted. So that he can do it, and he is as willing as able, for *mercy* pleaseth him.

*Use*

Though then thou hast bin an egregious *Sinner* and led a vicious life, defiling thy soule with many sins, yet suffer not thy selfe through Satans malice to be plunged into the pit of despaire; thou hast provoked Gods Justice grievously heretofore by thy *Presumption*, wrong not his *Mercy* through *Desperation*. Read and regard what thou readeest, *Ezek.* 18. 27. There thou shalt find that if in case any hath defiled his Neighbours wife, oppressed the poore and Fatherlesse or taken by Violence

lence from them, or lift up his Eyes to Idolls, or given out to Ullury; all foule and notorious crymes, yet if that man return from his wickednesse that he hath committed, he shall save his foule alive, he shall live and not die, as we find, *v. 28.*

If you desire to see the force of the rule in some Examples, you have many, *Si impius es cogita Publicanum, &c.* (saith S. Chrysostome) If thou beest wicked, thinke on the Publican; If uncleane, forget not Rahab; If a man-slayer, looke upon the Thiefe; If unjust, thinke on the Blasphemer; If an Idolater, remember Abraham; If a Persecutor, remember Paul: And amongst all other Examples have this in our Text in thy mind: God forbid that any one Divell should get the possession of thy heart, as he had of hers, and yet though it had, nay though seven, though a Legion of Divels were in thee, thy Confession and Teares would cast them out.

We read, *Hosea 2. 15.* that God promiseth to give to the Children of Israell the valley of Achor for the doore of Hope, alluding to that we read, *Iosh. 7. 5, 25, 26.* This Valley of Achor, was the place where Achan and his Family were stoned to death, for taking of the accursed thing: Which Valley was afterwards by Ioshua named the Valley of Achor, because the people of Israell being there overcome by the men of Ai, were exceedingly troubled so that their hearts melted like water, and little hope they had of entering into the Land of Promise, the which reason of that name Ioshua himselfe giveth, *Verse 25, 26.* But afterwards this Valley was unto them a place of great Joy and Comfort, both because they there obtained a great victory against their Enemyes, and also because they enjoyed this Valley which was exceeding fertile and fruitfull of Vines and other Trees, which served as pledges to confirme their hope and assurance of enjoying that good Land which God had promised to give them, not-

withstanding the malice of their enemies. Thus the former Doctrine delivered of the vilenesse and danger of that sin of *Uncleanesse* and *Incontinency* is like to the *Valley of Achor*, full of trouble and griefe to all such as are guilty. But this *Valley of Achor* is given for a doore of hope; this *Maries Repentance* is of purpose recorded to raise up the hopes of dejected spirits; for God is still the same, and as ready to receive *Penitents* as he ever was.

At the presence of the *Sunne* all the other *lights* with-draw themselves, and hide their heads in a cowardly kind of fashion; but when the *Moon* begins to shine, they recover their former boldnesse, and liberty. Had we no other to cast our Eyes upon, but such as *John Baptist*, and that *Mary* who was blessed above women, the mother of our Lord where were our hopes? But where we have the Examples of such Sinners as these afore mentioned shining to us, we cannot but hold up our heads and come abroad expecting to be made partakers upon *Repentance* of the like *Mercy*: Wherefore let not the *Eunuch* say, *I am a dry Tree*; let none say *I have beene an Adulterer*, a *Murderer* and can have no place in *Heaven*: For who so confesseth and forsaketh sin shall find *Mercy* assuredly.

As we may not despaire of our selves, neither may we despaire of others, say not (saith *S. Anstin*) what will God ever amend such a man so wicked, so perverse? Do not despaire, look on him to whom thou prayest, and not on him for whom thou prayest: Thou seest the greatnesse of the disease, thou seest not the power of the Physitian. Thou seest such an one to runne on in the race of wickednesse, led captive of the Divell to doe his will, a branch of the wild Olive, &c. yet let all rash Judgement of his future estate be restrained, how desperate soever his present estate may seeme to thee to be, *Qui fecit, rescire potest*, he  
that

Noli dicere nū-  
quid ecce talem  
hominem Deus  
corrigetur est  
tam malum tā  
perversum? no-  
li desperare, quē  
rogas attende,  
non pro quo ro-  
gas, magnitudi-  
nem morbi vi-  
des, potentiam  
medici non vi-  
des, Aug in Ps.  
55.



that made him can mend him, God is able to graft him in, *Rom. 11. 13.* And who knoweth what his will is, whose wayes are past finding out. Shoot not thin your Fooles bolt so rashly, as with the Barbarians to say, surely this man or woman is a *Reprobate*; notorious Sinners may be called, when glorious *Hypocrites* shall be condemned, *Publicans* and *Harlots* saved, when conceited *Scribes* and *Pharisees* shall be rejected.

Mat. 21.

Was not this woman as unlikely to have proved a holy liver as any thou knowest? Had not the Divell as strong Possession of her, whilst she was under the guard of seven unclean spirits? Was not *Paul* as unlikely to have proved so able a Minister of the Gospel of Christ, whilst he was a Persecutor of the Saints, a Blasphemer of God, &c. Hadst thou seen him with the High Priest, when his Commission was a sealing for the apprehending and punishing of all those who professed Christ, whither they were men or women, and met him in the way trudging to *Damascus* for that end and purpose, little wouldst thou have thought, that this man would ever have sealed the Gospel with his blood, and have bin so zealous as afterwards he was, in that way which he now persecuted. As the winde bloweth where it will, so the Spirit beateth where it pleaseth him. *Nec quantitas criminis, nec brevitatis temporis, nec hora extremis, nec vite enormitas excludit a venia* (saith St. *Cyprian*) Neither doth the greatnesse of the Crime, nor the shortnesse of the Time, neither the extremitie of the last howre, nor the Enormitie of the whole life exclude from pardon.

Act. 9. 1, 2.

Cyp. Serm. de cana Domini.

In the 2 *Sam. 1.* We read of an *Amalekite*, who brought news to *David* the King, of the Death of *Saul*; and to assure *David* thereof he told him that he himselfe stood upon him and slew him, because he was sure hee could not live beeing sore wounded.

verse 9, 10. Upon which Relation David presently commanded that this *Analekito* should be put to Death, as one condemned by his owne mouth, verse 15, 16. Why what was his offence? Wherin had he deserved Death? Alas, *Saul* was fallen before upon his owne Speare; it was but mercy to kill him out right who was halfe dead already, &c. Yea but *Saul* said (by his owne Confession) my life is yet whole in me, he was not dead yet, he was alive; and whilst there is life there is hope, therefore did David slay him, *Quum percussus ab hoste desperasset esse victurum, & cum sublata spei fiducia jugulasset*, because that being wounded of the Enemy he despaired of life, and having no confidence of hope, he had killed the annoynted of the Lord: He should have used his best diligence to have preserved *Saul*, and done what lay in him to have bound up his wounds, and not by despaire of helpe to say he could not live. And thus is it in the case of sinne. If we see any desperately wounded, yet whilst life remains there is hope of Mercy to be had; fall not upon him with thy Sword, slay him not out right by thy rash censure, but follow thou the *Apostles* Direction, 2 Tim. 2. 25. *Instruit them who are contrary minded*, use all good means to reclaime them, proving if at any time God will give them Repentance and bring them out of the snares of the Divell, who are taken Captive by him to doe his Will.

## Text.

*In Græco non est doctus, sed doctus erat, quod præteriti temporis nota peccata jam ipsi remissa fuisse ostendit, Mathe. in loc.*

*Are forgiven]*

Something may be noted from the *Tence*; *They are*, not shall be hereafter, nor are now to be at this present, but already it is done. No sooner did she believe in Christ her Saviour, but her *sinnes were remitted and forgiven her*, even before she washed and annoynted.

annoynted him. It is noted against the *Papists*, who would have works to share halfe with Faith in mans Justification, and therefore urge the Text, as speaking of the time present, we hold that *works follow Justification*, *Non precedunt* (as speaks St. *Austin*;) But more of this in that which follows. We come now to the *Prooffe* of the *Point*, *ἐν ἡμετέροις*.

Aug de fide &  
oper: c. 14.

*For she loved much.]*

The *Rhemists* note upon this is, Not only Faith (as you may perceive, say they) but Love or Charity obtaineth *Remission of Sinne* in the first act of *Justification*.

But how may we perceive this? Why the *Particle* *ἐν* proves it and shews that *Love* was the cause why *her many sins were forgiven her*.

But are they ignorant of this that *For* is oftentimes a note of *Inference* or *Consequence*, and as well an argument of the *Effect* from the *Cause*, as of the *Cause* from the *Effect*: We say it is Spring-time; Why so? *For*, or *Because* the Fig-tree puts forth and buds: The putting forth of the Figg-tree argues the Spring-time, but the budding and putting forth of the Fig-tree is not the *Cause* of Spring time. I say this child is alive, because it cries, or this man lives, because he mooves; will any so understand me as if I meant the crying of the one and the mooving of the other is the *Cause* of life and motion in the one or in the other? Our Saviour himselfe useth this kind of arguing, as we find *John 15. 15*. *I have called you Friends, for all things I have heard of my Father, I have made knowne unto you, where declaring of those things to them is the Effect not cause of his Love*.

ἐν ἰdem valet  
quod ὁθεν, *Arct.*  
in loc.

*Dilectio bene  
dicitur esse ve-  
nie causa, sed  
posterius signum  
Calv.*

And that our Saviour here reasoneth from the *Effect* to the *Cause* is evident enough from the whole dis-

course, the scope whereof is to shew that the forgiveness of the debt of sinne is a just cause of *Love* according to the measure and rate of the sins forgiven, as is evident in such debtors from whom the similitude is taken, who beare no speciall love unto their creditors, untill they know how they shall bee dealt withall.

Now if it should be as the *Papists* would have it, that *Love* and the *Fruits* therof should be a cause of *Remission*, our Saviours *Application* should be directly contrary to that which in this *Parable* he had propounded, for then the greater Sinner should have somewhat to satisfie, when the *Parable* saith that not so much as the lesler can doe it: And that which in the *Parable* hee had made the *Cause* of the *Love* of the Forgiven *Person*, heere hee should make the *Effect* of it.

Besides, the other clause immediately following doth evidence it sufficiently that our Saviour argueth from the *Effect*: *For so whom little is forgiven, saith our Saviour, the same loveth little*; so that according to the proportion of *Forgiveness*, the proportion of *Love* followeth.

S. *Ambrose* thus understands the place, and *Bellarmino* himselfe saith, that these words of Christ, *Many finnes are forgiven her, Confirmans absolutionem invisibiliter datam*, doe confirme the *Absolution* invisibly before given: So then the *Absolution* which was given before was confirmed by her *Love*, and by it shee might know and rest assured that *her sins were remitted*, according to that of St. *Iohn* 1 *Epist.* 3. 14. *We know that we have passed from death to life, because we love the Brethren*.

This Collection then of theirs you see is but grating upon a word and contrary to the sence of the place, a meer *exegesis*: A folly it is to follow them too far; we come to such as the *Texts* will naturally afford, as first

Bellarmino penit.  
lib. 2. c. 14. resp.  
at object.

*A Prose (a posteriore) from the Effect is a strong Prose, and very Demonstrative.* Thus the Truth of our Faith is to be proved, *James 2. 18.* And of Repentance, *2 Cor. 7. 11.* And of Charity, *1 John 3. 14.* And so Saint James proves *Wisedome* from above by the *Effects*, *James 3. 17.* Still *Scripture* puts us upon the Tryall of our *Graces*, by these kinde of *Proofes*.

Doct.

*Grace* is invisible in its Nature, it cannot be seene in *habitu*: Therefore as *God* was seene to *Moses*, so is *Grace* to men, by its *Backe-parts*; and as the wind which no man can see in its proper *Essence*, by the full sayles of the Ship is perceived which way it stands.

Let this be a *Direction* to us in our *Examination* and tryall of our selves. I deny not but a *Prose* or *Demonstration*, *a priori*, from the Cause to the Effect is better and more excellent in its owne nature then the other: But for us in the tryall of our spirituall estates it is safer and more demonstrative to proceed from the Effect to the Cause. Would I know if the Sun shines? there is no climbing up to the Sky to be resolved, nor examining what matter it is made off; I looke upon the beames shining on the Earth, I perceive it is up and shines by the light and heat it gives. Would I know if *God* hath elected me to life and to salvation? There is no climbing up into Heaven to know his *Decrees* and hidden Counsell (as too many would most audaciously) but study well the markes of it from the Effects. The head of *Nilus* cannot be found, but the sweet Springs issuing from thence are well knowne. No surer way to the Sea, then by taking a River by the hand. Our *Vocation* and *Sanctification* will carry us to *Election*, *Rom. 8. 30.* *2 Pet. 1. 5—10.*

Vse

These are the meanes whereby our *Election* and *Salvation* is made certaine, not the efficient Causes whereby it comes to be decreed. The Sun not the shadow makes



the Day, yet we know not how the Day goes by the Sunne, but by the shadow. In a word, as the *Planets* are knowne by their *Influence*, the *Diamond* by his *Lustre*, and the *Soule* by her *Vitall Operations*, so *Grace* is most sensibly knowne to us by the *Effects* thereof.

Doct.

Secondly, we observe from hence,

*That a true and unfeined love of Christ is a sure signe that our sins are remitted.*

*David* thus reasons, *Psal 18.1,2. I will love thee O Lord my strength*, he got that lesson by heart, yea in his heart; now presently he takes forth, *The Lord is my Rocke and my Fortresse and my deliverer, my God, my strength in whom I will trust, my Buckler and the horne of my Salvation.*

This Argument our Saviour useth to raise up and comfort *Peter* after his fall, who questionlesse was much cast downe under the sight and sense of his sin. *Simon thou sonne of Jonah lovest thou me? Ioh. 21.15. q. d. It this be in thee, be of good comfort, know thy sins are remitted, and God reconciled to thee: So 1 Iohn 4.16. Hee that dwelleth in Love dwelleth in GOD and GOD in him: Now as the Prophet speaks, Can two walke together except they be agreed? Questionlesse God is reconciled to them who truly love him; els he would not bee an Inhabitant within them. Soc, 1 Pet. 1. 3, 4. 8.*

Reason

1 Tim. 1.5.

Gal. 5.6.

And it cannot otherwise be, in that true Love ariseth and springeth from Faith. Therefore in the place of *S. Peter* before noted, after he said they loved the Lord, he inferreth presently they also believed in him. Which (as we shall after see, *vers. 50.*) is the instrumentall Cause of our *Iustification*. It is *Faith* that brings the holy *Fire of Love* into our frozen hearts, or they would never be warmed with it. In Nature we see nothing can moove in desire to this or that till first it hath apprehended it lovely; whilst the debtor thinkes of the  
rigour

rigour of his Creditour he doth feare him not affect him truly, so our affections cannot in love and desire move to God, and unite themselves with God till by Faith we discern him as reconciled to us, and an amiable object for us sinners to imbrace: But when once it comes to see Gods love forgiving it many sins, then it cannot but love much again.

And this serves to the overthrowing of their opinion, who hold that Assurance of Pardon of Sin cannot in this life be attain'd unto. If the Assurance of our Love to God may be had, then may the Assurance of the Pardon of our Sins be attain'd unto: but the former may be had, therefore the latter.

*Vse.*

That the Assurance of our Love to God may be had is cleare. S. Peter was undoubtedly assured of it (and that even in the time of the great dejectednesse of his spirit) els he would never have said as he did, *Lord thou knowest all things, thou knowest that I love thee*; So the faithfull in whose name the Apostle speaketh, 1 John. 3. 14. were undoubtedly assured that they loved the children of GOD, by which Love likewise they were assured that they were translated from Death to Life, for that none can truly love the Children of God, but they must love the Father also.

Joh. 21. 17.

*Ob.* But every Grace hath its counterfit; and the heart is deceitfull above all things?

*Resp.* This Grace can the hardliest be counterfetted of any other Grace: There is scarce anything els that we can instance in, faith one, but a Hypocrisie may go cheeke by jowle with a good Christian: He may do all outward services, he may abstaine from sinnes, a great change may be wrought in him; we know how farre the third ground went, *Matth. 13.* And those, *Hebr. 6.* But this they cannot counterfeit to love the LORD. A Hypocrisie may heare the Word, Pray, give Almes, but to doe these out of Love,

D. Preston his  
Treat. of Love  
p. 151. & on  
Effectual faith  
page 72.

*Love*, that is a thing which no *Hypocrite* is able to reach unto.

Secondly, though saving *Graces* have their *Counterfeits*, yet a man may be assured by the Word that he hath this and other *Graces* in him in *Sincerity* so as that he cannot be deceived in them: For as God gave *Moses* in the Mount a *Patterne*, according to which he would have all things made in the *Tabernacle*, *Hebr. 8.5.* So that when he viewed the worke and saw all was done according to that *Patterne*, he was sure he had done right, and blessed them, as we read, *Exod. 39.43.* So hath God given us a *Patterne* in his Word, according to which he would have every thing in his *spirituall Tabernacle* (as *Faith*, *Repentance*, *Love*, *Obedience*, &c.) to be wrought: And if a man can find that the *Grace* he hath be according to the *Patterne*, as (if he take paines with himselfe to view the work, as *Moses* did) he may, then he may be sure it is right, and shall have cause of rejoycing, as the *Apostle* saith *Gal. 6.4.*

*Vse 2.*

Secondly, Learne hence a notable way to establish our hearts in the Assurance of the pardon of *Sinne*, Thou needest not climbe up into Heaven to search Gods Books whither they be crost or no, there to behold the Face of God whither he smile or frowne; but dive into thine owne soule, and there find out what love thou bearest to thy Maker and blessed Saviour; if thou findest that thou lovest him unfainedly, that is, that thou lovest him more than these, lovest him for himselfe, for those beauties and excellencies that are in him: It is the greatest Comfort that thou canst have in this life, for that thou mayest rest assured hereupon that God is reconciled to thee, and that thy sins (be they never so great or many) are forgiven thee. Finding this in thee, thou mayest be sure, and never till than canst thou be assured of it. For, we may easier carry Coales in our bosome without burning.

ning, than by Faith apprehend truly this Love of God in the pardoning of sin without finding our hearts burne in Love to him answerably. But in finding that we have the *giving hand of Love*, giving to God as *Mary* here did, those duties that are owing, we may assure our selves that we have likewise the *receiving hand of Faith*, wherby we have apprehended and laid hold of those mercies which are peculiar to Gods *elect* in Christ, though for the present it may be thou maist have no feeling of it.

Only see that our Love be rightly *qualified*, that it hath these requisites which Gods Word speaks off, that it be *with all our hearts, with all our soules, with all our might*, *Deut. 6. 5. Mark. 10. 30.* By which variety of words God would teach us that he must be loved with all whatsoever is in us and in our powers both intensively and extensively, as farre as is possible. All the affections and powers of the soule must be gathered together and united, like the *Sunne-beames* in a *burning-Glasse* to make our Love more hot and fervent. Our love to him must be greater then to our selves or to any other thing belonging to us, *Plusquam te, plusquam tua, plusquam tuos*, as *St. Bernard* speaketh; otherwise as *Simon Peter* said to *Simon Magus* in another case, *Thou hast neither part nor portion in this businesse.*

In the third place we do observe,

*That loving much argues much mercy received from the beloved party.*

*Doct.*

When men have bin extraordinarily kind unto us; you know how marvellously it works with us upon the apprehension of it, so was it here with *Marie*, and so with *Peter*, and so with other of the *Saints*, still you shall find the deeper sense they have had of their own sin and wretchednesse, the more have their hearts bin inflamed with love to God upon the apprehension of his *Mercie* in their *Remission*; the more  
zealous

zealous have they bin for his *Glory*, the more *thankfull* for his *Mercy*, the more *desirous* to please him, the more *fearfull* to offend him, and the more *ready* to turne unto him by *Repentance*, as hath bin before shewed, *vers. 43.* Now because the next part or member of this *verse* is brought in as an *Illustration* of this *Position*, we will add only a word or two for *Application.*

Vse

Be informed hence of one Reason, why God is delighted in forgiving great offences, why he is ready to forgive much; surely he would be loved much: And who deserves to be loved much, if not this God who hath forgiven much. Let a man but consider what God hath done for him in giving him his Son, &c. every other common mercy would be as bellowses to blow our Love to a greater flame, and till we enter upon that thought we shall not love with any great fervency of spirit, as follows in the opposite clause.

Text.

*To whom little is forgiven, the same loveth little.*]

As if our blessed Saviour should say thus to *Simon*, thou performest not those offices of Love that she doth, for that thou apprehendest not such mercy in the forgiveness of so great a debt as she, who is of the number of those who owed 500. pence. Thou amongst those who owe but 50. therefore blame her not though she manifest so much affection, when thou shewest so little. So that you see

Doff.

*Proportionable to that assurance we have of the Remission of sin by Faith in Christ will be that Love we beare to Christ.*

When a man conceives that little is forgiven, he will love but little, but upon the apprehension and perswasion that much is remitted a man cannot but love much. Look what measure of Love is in any, the like measure

sure



sure of Faith is in him : For as they are together (as before was shew'd) so commonly they are together in the same degree. If no Faith without no Love; if a shew of Faith, without a shew of Love; if weak Faith, then there is but a weak Love; if an interrupted Faith, then an interrupted Love.

So then by the degree of Love we may judge of the degree of Faith; therefore when a man of the strength and assurance of their Faith that they are persuaded of the Love of God in Christ, in the pardon of their many and heinous sinnes, &c. But it is likely that by the Eye of Faith they see the height, depth, breadth, and length of the Love and Favour of God, when they cease not to dishonour him by a lewd and licentious life; had these men once felt the Love of God shed abroad in their hearts, and did indeed believe that God had done so much for them (as they say) they would manifest it, as David did in pouring out the water that he longed for before the Lord; when he thought it was displeasing to him, that he should get it with the jeopardy of the life of those Worthies.

We may likewise from hence learne, what to judge of the Love which *Ethnickes* or any other *superstitious Persons* pretend towards God: St. Paul granteth to the *Jews*, a zealous Love of God, but (saith he) it is not according to Knowledge (which is the beginning of Faith) Now true Love of God is the Handmaid of Faith: If then it comes gadding abroad and attends not on her Mistresse, it may well be censured to be base and blinde. Looke what the *Apostle* speakes of Faith without Charity, 1 Cor. 13. 1. We may say of Charity without Faith. If wee had all the Love in the World, and yet had no Faith; assuring us of the Remission of our sins, our Love would be nothing.

Vse 1.

Vse 2.

And

Vse 3.

And further wee may bee informed of the Reason, wherfore it is that God is no more beloved in the world; Surely hence, for that there is little or no faith in the world, they have not a sence of Mercie, nor doe they apprehend the greatnesse of it in the pardoning of so great a Debt as they owe to God: They thinke they are but amongst those penny-men, that they are indebted to God but in some small Summes, they are Sinners as others are, and that is all. Did they but consider seriously what their sins are, what hearts they have, what lives they have led, they could not but be marvellously affected with Gods love and favour.

You know how it affected *Saul* when hee fell into the Hands of *David*, and had no hurt done by him, considering how hee had used *David* before, and yet now that *David* should spare his Life soe unexpectedly and undeservedly; Oh! This melted him into Teares, *Levavi vocem suam & flevit* (saith the Text) This made him confesse; *Thou art more Righteous than I, my Sinne David*. If a man would seriously consider how wee have behaved our selves towards God from time to time, how wee have refused Mercie, contemned Grace, &c. Yet that God should still follow us with a Pardon, bee content to blot out all the old Scores, and to receive us againe into his Favour, this could not but worke upon the hardest heart, and enflame the Love of God in our soules dayly.

V. 2. 2. 2.

**V E R S E** 48, 49, 50. *And hee said unto her, Thy Sinnes are forgiven thee, And they said, &c.*

Text.

Here we have a comfortable *Application* made by our blessed Saviour unto the woman, of that which before he had told *Simon*: Wherein consider we, First, *Her Absolution*, vers. 48, 49. Secondly, *Her Dismissal*, vers. 50.

In *Her Absolution*, we have: First, the Sentence pronounced, vers. 48. Secondly, an *Exception* made against it, ver. 49.

In the former, we note. 1. The Person absolving [He said thy sins are forgiven.] 2. The Person absolved [unto her thy sinnes, &c.] From the Person absolving, we learne,

Doct.

The power of Absolution and Remission of sins is a power belonging unto Christ: His it is *Isay. 43. 12. Luk. 5. 21, 24. Math. 9. 6. Revel. 3. 6. 1. 18.*

If you aske me, how Christ came by it, seeing none can forgive sin but God, I answer

First, He had it by *Commission* from God; it was a Power given him by His Father, as hee himselfe saith.

Secondly, By means of the *Union* of the God-head and Manhood into one Person, he had this Power: As he was God he had it of Himselfe; as he was Man he had it by virtue of the *Union* from God.

*Object.* But the *Apostles* had, and the *Ministers* of the Gospell have this Power, for so we read, *Mat. 16. 19* which words, though in that place directed to *S. Peter*, because he by that Confession which he made in the verses before, gave occasion to our Saviour of mentioning this Prerogative, and power of the Church, yet they were intended for all the *Apostles* (and in them for

for all *Ministers* successively) as appeareth, *Matth.* 18. 18. *Joh.* 20. 23. In both which places he useth the plurall number; and by a solemne Ceremony of breathing upon them (as *S. Iohn* shews) he invested them all with this Authority.

*Resp.* They have so; but their Power was not *Primitive*, but *Derivative*, not *Absolute*, but *Delegate*; in their owne name they do it not, but in the Name of their Lord and Master, *2 Cor.* 5. 18. *2 Cor.* 2. 10. God pardons *Ex officio*, The Minister onely, *Ex officio*. In respect of supreme authority in God, this Power is *authoritative*, he pardons in dependenter and *ex auctoritate primaria*. In Christ this power is said to be *excellent*, because he hath by his blood *open'd the Kingdom of Heaven for all believers*; and he pardons *ex commissione*, by a second and derived authority. In Man this Power is *ministerialiter*, he pardons by a ministerial publication of the word of Pardon (the power of which we shall in the next Point shew.)

*Object.* But other men are bound to forgive, as well as Minister, so we find, *Matth.* 18. If you forgive not, saith CHRIST, neither will my Father forgive you.

*Resp.* In one and the same act there may be a *Trespasse* against man, and a *Sinne* against God (as was in *Dauids* Adultery and murther) men may, yea must forgive the trespasse and wrong offered to themselves; But the Sinne against God, they have not to meddle with.

The *Rhemists* in their annotations upon this place charge us (who are *Heteriques* in their language) with denying the Church this power of remitting sins by Christs Authority.

Concerning *Absolution* both *Publike* and *Private*, agreeable to the Scriptures, both in the outward Discipline of the Church, and in the Ministry of the Word and Sacraments, and Remission of sinnes conferred by

*Rhem Annot.*  
in *Luc.* 7.

*Vid. Chem. Exā*  
*Conc. Trid.* p. 2.  
p. 221.  
*D. White* in his  
*Orthodox way*  
p. 272.

God therein, we in the Church of England, with other Protestant Churches do maintaine and iustifie: But for their *Popish Absolution* (being dissonant from the Scriptures, and as they use it, no way thereby warranted) we disavow: For,

First, They say, that their *Bishops* and *Priests*, have full right to remit sinne, and that not only as *Ministers* and *Dispensers*, but they have full power as Christ had; nor is that Power lesse in the Church then it was in Christ: They have the same *Power of excellencie* (they say) with him. And he that doubteth of this (say the *Rhemists*) may as well doubt, whether Christ had authority as man to forgive sin.

We teach (as before was said) that the *Ministers* Power is but *Ministeriall*: And for any mortall man to challenge to themselves such a Power as they speak off, is a high presumption against God. And if it be as the *Pharisees* held it to be (and as indeed it is) *Blasphemy* to attribute forgiveness of sins to any but to God, we may be excused though we should say that with *Rabsekah*, they have blasphemed the living God in thus speaking.

Secondly, They say, that their *Priests* forgive sinne by the words of *Absolution*, in such a manner as Christ wrought miracles, and forgave sinne by his voice, *Iohn 11.43.* *Per veram & physicam efficientiam*, by a true and physicall efficiency, reaching to the very production of Grace, and dissolution and destruction of sin; including the Power of it within certain words and syllables.

We say, That the Minister doth forgive, as he is said to save or to give Repentance, and Faith, *1 Cor. 9.22.* *1 Tim. 4.16.* GOD useth their Ministry, whereby they coapt and prepare sinners that they may be capable of Salvation, by working in them such dispositions of Faith and Repentance (through the preaching of the Gospel) as are required in those that shall

*Potestas ligandi  
& solvendi non  
minor est in Ec-  
clesiâ, quam fu-  
it in Christo?  
Cusanus Christus  
Petro vices su-  
as tradidit, ip-  
samq; clauem  
excellentiâ,  
Maldon. Rhem.  
Annot. in Ioh.  
20. Sect. 3. & 5.*

*Suarez. 3. D. 9  
S. Bellar. de  
penit. l. 3. c. 2.*



Pag. 273.

*Absolutio ex  
causa falsa va-  
let. Emman. Sa-  
pborif. in ver.  
Excom.  
Absolutio in-  
iusta valet. To-  
let de Instrum.  
Sacer l. 1. c. 14.  
Quomodo Sacer-  
dos mundum le-  
prosum non fa-  
cit, sic Episcopum  
vel Presbiter  
non alligat eos  
qui infirmos sūt,  
nec soluit noxi-  
os, sed pro officio  
Sacerdotatit, cū  
peccatorum va-  
rietates audie-  
rit, scit qui li-  
gandus, qui so-  
lendus sit. Hierō*

*Beasar. de Rom.  
Pont.*

shall be saved: Now this is not done by a bare pro-  
nouncing of words and syllables, but by the effectuall  
working of the Spirit of God. In which respect he  
is pleased to account of his *Ministers* as *Co-workers*  
with him. And herein do some of the Principall Schoole-  
men joyne with us, as D. *White* in his *Orthodox* hath  
learnedly shewed.

Thirdly, In this Point of *Absolution* they sayle,  
whilst they hold, that at the will and pleasure of eve-  
ry *Priest*, exercising the Keyes on Earth; men are  
bound and loosed in Heaven: This they ground on  
the generality of the words, *Ioh. 20. 23. Whosoever*  
*sinner you remit they are remitted, And Matth. 18.*  
*18. Whatsoever you bind on Earth shall be bound in*  
*Heaven, So that say they let the cause be false, or Absolu-*  
*tion unjust, yet it is available.*

We say, that the use of the Keyes is determined  
and limited by God (as the *Priests* power was in the  
case of *Leprasse*) and depends not on the will and  
pleasure of the *Minister*. No *Minister* on Earth  
ever had or shall have power to open Heaven to him  
against whom God will have it shut; nor to shut it  
against him to whom God will have it opened. No  
man can open it unto a *Caine*, or to a *Indus*, or to a  
*Julian*: Nor shut it against an *Abel*, or against a *Za-  
chem*, or a *Mary*, &c. God ratifieth the act of his  
servants in Heaven, with the proviso of *Clave non er-  
nante*, if they abuse it not on Earth, but exercise it  
daily upon fit persons. He will not partake with the  
errors of his *Ministers*, nor regard their *Passions*, nor  
be hindered from doing Justice by their *Ignorance*:  
He hath not bereaved himselfe of this Power in com-  
mitting it to them (as *Bellarmine* seemeth to imply  
in that he would have the world believe that the  
Keyes remaine in Christs hand only at the vacancy of  
the *Popedome*) so as that he cannot worke without  
their meanes: For he can bestow *Absolution* when  
he

he pleaseth, and on whom he pleaseth, without their meanes. If a sinner seriously converting and believing in Christ, cannot obtaine *Absolution* from the Priest (he being either passionate, or mis-informed of the Truth) yet God will certainly pardon him: Or if on the other side, a Priest should be indulgent, and apt to winke at vices: Or if he be deceived with an appearance of *Repentance*, and so shall absolve an Hypocriticall Sinner and receive him into the Communion of the faithfull, yet that man so absolved remaineth still bound before God, and shall be punished notwithstanding. He that turns the Key the wrong way (as did the *Pharisees* and as do the *Papists*) will never open the doore of Heaven.

Fourthly, They faile whilst they pronounce not *Absolution* upon the right condition, *Viz.* Faith and Repentance, which as you see our blessed Saviour here eyes in *Maries Remission*: For according to their Doctrine their *Sacrament of Penance* (whereof this is a part) conferreth Grace without any precedent disposition more than *Attrition*, which implyeth (according to sundry Popish Doctours) no formall purpose of forsaking sin, nor any sorrow, either sensitive or intellectuall for the same; but a *velleity* or *wishing* one were able to be sorry for sin, and could forsake it. Nay the Pope gives *Absolutions* (sealed with lead in forme of a judiciall Sentence of a Court) although he know not the Repentance of a Sinner, or whether he will be absolved or not. *Peter du Moulin* in the *Defence of the Confession of Faith of the reformed Churches*, against the Objections of the *Iesuit Arroux*, tells us, that he had seene those who had caused *Absolution* of their sins to come from Rome by *Bills of Exchange*. Yea the Pope takes on him to discharge men of their *Oaths* and of that subjection and fidelity which they owe to their naturall Princes, and children of the Obedience which they owe to their Parents,

Pro. 17. 15.  
Pro. 26. 3.  
Joh. 9. 34.

*Coffer encbir. q.  
de penit. sola  
attritione, &c.  
Vega pro concil.  
l. 13. c. 21. & 25  
Staph. antid.  
Rom. 7. 15.  
Mald. sum. q. 16  
art. 1.  
Homo inuirtum  
potest absolui  
ignarus & in-  
sciens, vid. Aror  
lib. 1. c. 9. q. 2.  
Buckler of  
faith, pag. 192.*

Sess. 14. c. 6.

*&c.* These we hold and maintain are not the *Conditions* on which *Absolution* should be given.

Fifthly, They teach that the *vertue* of *absolution* depends on the *Intent* of the *Priest*: So the Councell of *Trent* declareth that notwithstanding the Faith and Condition of a Sinner, yet if the *Priest* at the time of pronouncing *Absolution*, had no intent to absolve the Partic, hee ought not to presume that by this *Absolution* his finnes are remitted and forgiven him.

We hold and teach that the intent of the *Priest* hinders not a true Penitent from receiving comfort: There are many *Priests*, prophane and incredulous; and there are such as hate those they do absolve. Nor can the intent of any be certainly knowne, it is onely to be presumed off.

Lastly, They tie these *Keyes* to the Popes girdle (too fast) (whom they say is *Peters* successor) whilst they teach that the Power which other *Priests* have is from him: They indeed have the *Keyes* of Heaven, *Sed quodam modo*, and with an *huc usq; licet*. There are some cases with them, which a *Priest* cannot absolve: They are reserved to the *Bishop*, and some cases, wherein the *Bishop* hath not to do, they are reserved for the Pope himselfe.

We teach and maintaine, that Christ gave his *Disciples* equall power to pardon all manner of sins without reserving any cases to St. *Peter*. The *Keyes* were given to *all* as well as to any *one* (as before was noted) Nor can we yet learne (as the Church of *England* saith in her Confession) who it was that taught the *Pope* more cunningly to *turne the Key*, or better to *absolve* than the rest of his Bretheren. Beare with the enlargement of this Point, and be content that St. *Ambrose* may make the reckning: *Verbum Dei dimittis peccata; Sacerdos est Index, sacerdos officium exhibet, sed nullius potestatis iura exercet.*

Conc. Trid. 14.  
Sess.

Wid. Aret. Prob.  
p. 194.

See the Harmonie  
of Confes. pag  
563.

And to conclude, If this Power be in the hand of Christ, and that he be solely invested with it: Let us be encouraged to goe to him for it; keeping the way he hath laid forth for us to walke in (which the next Point shall shew) nothing doubting but that he who died for us and shed his blood for our ransome, will not sticke to absolve us if we come rightly qualified. And that you may see his willingness, and readinesse herein; I cannot but acquaint you how our Commission runs: *Whosoever sins you remit they are remitted, and whosoever sins you retain they are retained*: Where our Saviour speakes of *Remitting* in the first place, and of *Retaining* in the last; From which Order the ready and inclinable disposition of our blessed Saviour to this work may be observed. He comes first to this work, and but secondarily to that other, in case of wilfullnesse and disobedience. Come we next to the Person absolved.

He said unto Her.

Her finnes were before pardoned (as our Saviour told Simon) Now why our Saviour spake thus unto the woman, and at this time is by some questioned. And thus answered.

Our Saviour now absolves her, for two Reasons; first that the company there present might be informed of Christs Office, and that he was indeed the true Messiah of the world, and had power given him from the Father to forgive sin.

Secondly (and more especially) that he might confirme the Faith of this Penitent, in the comfortable Assurance that her finnes were pardoned. So then we see,

It is not enough that our finnes are pardoned in Heaven, but wee are to endeavour and seeke after the particular Assurance of the Pardon of them so

Vse 2.

*Sicut ligat Diabolus qui peccata connectit ita soluit Christus qui dilata demittit, Cassi in P/al.*

Text.

Chem. Harm.

our *inner Conscience* for our further comfort.

God requires this at the hands of his *Ministers* that they should settle the Consciences of his people in *solid Peace*, out of the assurance that their sins were pardoned, *Isa* 40. 2.

And this was that which *David* so earnestly sought for at the hands of God, *Psa* 135. 3. *Say unto my soule that thou art my Salvation*, and *Psa* 51. 8. *Make me to heare of joy and gladnesse that the bones which thou hast broken may rejoyce.*

And hence it was that our blessed Saviour did so often give *particular Absolution* (although the *Temes* were exceedingly offended therewith) which surely he would not have done if in case it had not bin very necessary to be had: When the poore man was brought to Christ, that had an incurable *Palsie*, the first word that Christ spake to him was, *Sonne thy finnes are forgiven thee*, *Mark* 2. 5. Our blessed Saviour saw well that his finnes troubled him more then his *Palsie* did; and therefore thus spake, He said not, be of good Comfort thy *Palsie* hath left thee, but thy *finnes be forgiven thee*, And thus you see he speaks here to *Mary* who was much dejected in mind with the remembrance of her sins, and all to settle her soule in Peace upon the assurance of his mercy.

Reason.

Unknowne things are not desired, how then can they be rejoyced in? Say a man be in Prison for treason fast bound, and that a pardon is granted to him, yet till he knowes thereof he can rejoyce no more in that his happinesse, than if he were to be executed the next day.

Vse 1.

This may serve, first to informe our Judgements of the necessity of a *standing Ministry*. All the worke is not done after our Conversion is wrought, *Confirmation* is likewise necessary. The Ministry was not given only to *gather in*, but likewise to *build up unto perfection*: Faith at the first is but weake, there must be

Bphec. 4.



a strengthening of it; After *planting* must follow *watering*. Say a man doth now believe the Remission of his sins, yet through the weaknes of flesh and violentnesse of temptation, he may often question *Assurance of Remission*. Therefore for the better healing of those wounds which are daily made, and further strengthening of weak Grace, and setting of the Conscience in solid Peace, it is very necessary that the ministry should be established.

This serves to stirre us up earnestly to seek after particular *Assurance* of the Remission of sins, as we desire true comfort to our soules. Let a man know never so much of God and of Christ his Son, yet the *general apprehension* of these things will but adde a kind of vexation to his Spirit, till he have Assurance of some speciall interest he hath in Gods Mercies. What a torment is it for a hunger starved beggar to passe by a *wedding-House* and smell good cheare, yet (*Tantalus* like) never taste of it? What a vexation to a poore man to see a great dole given and multitudes relieved by it, yet he get nothing? So is it certainly in this case, the more any man knoweth of Christ, and of the plenteous Redemption that is by him purchased through his blood, the greater must the horreur of his Soule be, when hee findeth that hee hath no part therin.

Content not thy selfe (then) with this in *General* to know *That God so loved the world as that he gave his only begotten Sonne to redeeme all that will believe in him*; but indeavour to be assured of this in *Particular* that he hath loved thee and given his Son for thee (as *S. Paul* saith, *Gal. 2. 20*) Thinke it not enough to know that Remission of sins may be had, or to hope well that thou art amongst the number of those pardoned ones, but make this sure to thy heart upon good grounds, that thy sins in particular are forgiven. It is a great *Mercy* to have sin pardoned, but to have

v/c 2.

## Text.

Offenditur cō-  
vivere Christ  
sermone. Ex quo  
apparet plures  
fuisse Pharise-  
os: nam hi ubiq;  
hac Christi pote-  
state offendun-  
tur, quod non  
solum corporum  
sepe præbet me-  
dicum sed etiam  
animarum, A-  
retine in loc.  
Interrogatio est  
ex contemptu  
personæ, &c.  
Marlorat.

Improbabile mihi  
videtur quod non-  
nulli Interpretes du-  
cum hac verba ho-  
minum esse admi-  
ran ium, quasi di-  
cum oportet magnū  
virum, aut maiori-  
orem viro Christi  
esse cum peccata  
remittat, &c. Hoc  
nimis bene de malo  
cogitant. Facilius  
credimus est de Pha-  
risæorum ingenio  
(plerosq; enim eorū  
qui sunt accu-  
satores fuisse Pha-  
risæos verisimile  
esset) ista murmura-  
re, & blasphē-  
mia Christum ac-  
cusando dicere  
Mald. in loc.

it spoken to our hearts and assured us, is a greater  
Mercy.

VERSE 49. And they that sat at meat with him  
began to say within themselves, who is this that forgiveth sins  
also.

The Guests that sat at meat with Christ (questionlesse)  
were Pharisees (the Feast-maker was one). And who  
knowes not that these were insolent Juliciaries, strict  
Sellers, and the proud enemies of Christ, looking  
still a crosse at what our Saviour did. So *Matth. 9.2.*  
*Mark. 3.7.* *Luk. 5.21.* This Power of our Saviour did  
especially offend them.

Indeed these doe not openly charge him with blas-  
phemy, as at other times he was charged by them.  
As they were not so Ceremonious, so neither (it may  
seeme) so Captious as their Fellowes, yet they could not  
but favour of the Leaven of their Profession. They began  
to say within themselves, who is this that forgiveth sinnes  
also.

Which words I take not (with *Cajetan* and some o-  
ther) as spoken by way of *Admiration*, as if *Simon* and  
his Company (who before questioned whether or no he  
were a Prophet) should in a kind of amazement (ob-  
serving what had passed) say; now we see he is a Pro-  
phet and more than a Prophet, A great man, nay more then  
man to forgive sin.

But by way of *Accusation* and *Exception* against our  
blessed Saviour, who is this that dares be so bold to  
forgive sin, which is Gods Prerogative solely, being  
but a vile and contemptible person. They held him  
to be but *Man*; and by *Man* sinis could not be re-  
mitted.

In which *Exception* or *Accusation* we will consider.

First, the Persons, who they were that found fault with  
our Saviour, They that sate at meat.

Second-

Secondly, *The thing they find fault withall, and tooke exception against, They began to say within themselves who is this, &c.*

Of the Person first,

*They that sat at meat with him.]*

*Our blessed Saviour was sociable.* We do not find that he ever refused to goe to any Table whereto he was invited, *Luk. 5. 29. & 14. 1.* Nay sometimes he invites himselfe, as he did to *Zacchew* his house and Table, *Luke 19. 5.* Reade before our *Text, Verse 33, 34.* They in this respect esteemed Christ a *Wine-bibber.*

The Reason I noted to you in the beginning of this *Parable.* It was not for love of the dishes, but out of a desire to do his Fathers will, (*which was meate and drinke to Him*) in seeking up, and saving what was lost. In which regard Hee was content, *to become all things to all men, that He might win some.*

Catch not at this, O yea licentious *Eihertines*: Men of all howres (as one termes you well) that can *eate with Gluttons, drinke with Drunkards; sing with Ribaulds; scoffe with prophane Scorners, and yet talke boldly with the Religious.* Our Saviour never sinned for any mans sake, though for our sakes he was thus *Sociable*, that he might keepe us from sinning. At whose board did he ever sit, where he made not better cheare than he found? If he sat with *Sinners*, he *converted* them. If with *Convers*, he *confirmed* them. If with the *Poore*, he fed them: If with the *Rich* in substance, he made them richer in Grace; and if *Simon* will entertain him, his Table shall be honoured with the heavenly *Doctrin* of Remission and with the *publike Remission* of a Penitent woman.

Can you thus converse with *lewd good-fellows*, as to

*Text.*

*Doct.*

*Reason*

*Christus omnibus omnia factus est, pauper pauperibus, dives divitibus—cum Maria sedit, cum Apostolis epulatur, cum Samaritana sedit, &c. Amb. sup. Luc. 1. 4. Vse.*

*D. Hall B. of Excester on his Contemp. on this passage of the New Test.*

Vse

represse their finnes, redresse their exorbitances? win them to God? Then indeed you walke in the stepps of him that stucke not to sit downe and eat with Sinners. That which *Politiques* and *Time-servers* do for earthly advantages, we ought to do for spirituall: Frame our selves to all company, not in evill but in good yea and in indifferent things.

Such as do thus should not be censured for so doing: Man (as I have shewed on *Luk. 15. 1. 2.*) is *animal politicum*, a sociable Creature: every mans *equus*, carries him to Society. nor are they more perfect, but more extravagane, who affect lonenesse.

The *Papists* shall not be able to prove their austere vows of a solitary life, &c. to be preferred before Communion and Society, unlesse they will first proove *Iohu* better than Christ, and his austere way more winning than our Saviours sociable carriage. *Aves predaria*, flock not together, they love to fly alone; and in long experience we have found it true, that those solitarie of the *Romish Church*, (and of our own) under pretence of more sanctity and contempt of the world have but gaped after the prey, and are grown fatter by not dividing the spoyle.

*Object.* You may object the *Apostles* Canon, *2 Thes. 3. 6.* We command you Brethren in the name of our Lord Iesu Christ that ye withdraw your selves from every Brother that walketh disorderly?

*Resp.* But the answer's ready, that must be understood of Familiar Conversation, and with such as are scandalously and contumaciously exorbitant: From the friendly Familiarity of such withdraw thy selfe; it cannot be understood of all kind of conversing with Sinners (in generall) for then we must go out of the World, as the *Apostle* shews, *1 Cor. 5. 10.* But in respect of private Fellowship, and inward Familiarity, such as that was betwixt *Iehoshaphat* and *Ahab*, *2 Chron. 18. 1.* & *20. 35. 37.* Not so much in our Bodies and

Malorum consortia jugere debemus, quoad privata conversatione, non quoad publicam conversationem; corde, non corpore, *Ambros. offic lib. 1. c. 10.* A malis corde semper disjungimini, a tempore caute corpore copulemini, *Aug. 1. de Salut. documentis.*

and outward *Actions*, as with our *Hearts* and *Affections*.

Thus than conceive, 1. *Society in evill*, we may not hold (no not with the *best men*) *Ephes. 5. 7. 11.* Have no fellowship with the unfruitfull workes of darkness, *Si cum malis non tamen in malis*, against this communicating in evill *David* prayes, *Psal. 141. 4.* and *Salomon* dehorts, *Prov. 1. 15. & 4. 15. & 13. 20.* This in *S. Austins* judgement is that, *Communing out from amongst them and touching no unclean thing, Isa. 52. 11. 1 Cor. 6.*

*Aug. de verb  
Dom Serm. 18  
in fine.*

2. *Society in good*, specially (*in sacris*) in Gods worship, we are to hold with the *worst men*. For this we have Christs warrant, *Matth. 23. 1, 2.* And both his and the *Saints* example, frequenting, resorting to the publike worship of God in *Hierusalem*, when both in *Priests*, people, and the worship it selfe great *corruptions* were found, *Matth. 21. 12, 13. Luk. 1. 21, 22, 46. & 4. 16.*

3. *Society in things indifferent* we may have with *all men*: As in case of *Negotiation* and *civill Commerce*, so had *Abraham* with the children of *Heth*, *Gen. 23.* And in case of *Naturall* or *Civill Obligation*. Thus *wives*, *Children*, *Servants*, *Subjects*, may not withdraw their attendance and service: So when *humane Society* or *necessary offices of Humanity* do require it. There is no living amongst men if *Rules of Civility* be not observed.

*St. Paul* gives liberty to goe to an *Infidels house* to feast if he be invited, *1 Cor. 10. 27.* The Fellowship of the Table is a *symbole of Love* and *Friendship*, and (like a *mediatrix*) conferves humanity, only he makes it so one of those things that are *lawfull*, as that it must be by *Circumstances* deliberated off, concerning *Expediency* and *edification*, whether it be safer to avoid a danger and scandall to stay at home, or whither there may not be hoped for some good fruit, in going, and that with-

*Mensa quasi  
mesa, Varro.*



without offence. If by our conversing with the wicked the glory of God be not advanced, but endangered; and the Gospell evil spoken off, we must abstaine, v. 31. If by admitting their *Persons* we cannot avoid their *vices*, we must deny both.

Still you see a Christian liberty is best, and therefore take heed how we rashly censure any for *Society*. It is a fault of these dayes, presently to conclude that *Person* wicked whom we see in company with a wicked man. Thus much of Christs sitting with this company. Now in that this company which sate with CHRIST murmured against him and tooke exceptions at him for what he did. We may Observe yet further,

Doct.

*It sometimes happens that those who dip in the same dish with us, are enemies unto us.*

*Job* found this true, Cap. 19. 14. So did *David*, Ps. 41. 9. So did *Jeremiah*, cap. 20. 10. So our blessed Saviour himself *Mat.* 26. 23.

Use

We should do well not to be over-confident of such: There is a great difference betwixt *Acquaintance* and true *Friendship*: *Friendship* is a speciall obligation of amity, or good will uniting the hearts of men together in a greater nearnesse and dearnesse then ordinarily is to be found, or is required of all men. This holds firme and lies fast under greatest pressures.

*Acquaintance* is another thing; that in ordinary use is but a sharing of talke, newes, meate, complement, &c. It is the first draught of *Friendship* but is not it; That is the *Herd*, *Friendship* is the *Paire* chosen out of it; a thing easily created, once being in company does it; Now here is our mistake (as *Guevarra* truly notes) we think we have *Friends* when we have but *Acquaintances*. These faile us and prove deceitfull like those *water-brookes* *Job* speaks of, and strait we complaine of *Friendship*.

*True frequent  
visits, &c.*

Indeed it is an ordinary way and much beaten under

der the name and title of a *Friend* to deceive, but they are not true Friends who doe so whatever they pretend. And because there are so few faithfull ones, it shall be our wisdom to try before we trust. Nakednesse in mind is as well a blemish, as nakednesse in body. Every smooth face is not to be trusted, many a mans eye threatens a *ve*; with his Tongue he may say, *All-hayle*, when his Heart saith, *Take heed*, wherefore that counsell would be hearkened unto which is given us by the Prophet *Micha* 7.5. For we shall find that a truth which our Saviour hath delivered, *The brother shall betray the brother to death, and a mans worst enemies shall be they of his owne house*, *Matth.* 10. 21. 36.

From the Persons excepting, Come we now to the thing they doe except against, and there we have, first, the Manner, 2. The Matter considerable. For the first, the Text saith,

*They began to say within themselves.]*

They did not breake out into open rayling: What they said was, *in animis, in se ipsis*, either mutteringly one unto another, or (rather) in their owne hearts they thus thought and said: Which secret thoughts they began to murmur against him for this his work of Grace. Let us observe,

*Sinners are worse within then they are without.*

Their Tongues are bad enough, but their Hearts farre worse; they dare thinke what sometimes they are afraid to speake.

There is no faithfullnesse in their mouthes (saith David) they flatter with their tongue, but their inward parts are very wickednes, in the Abstract, yea wickedneses in the plural too, mischievous, wofull and banefull evils lodge there. Salomon speaking of the Heart of a wicked man saith, it is little worse, *Prov.* 10. 20.

And.

*Text.*

*Græcus sermo anceps est, intra se, ut cogitant duntaxat: or inter se, ut colloquuntur sinit. Eras. Annot.*

*Doct.*

*Psal.* 5. 9.

And our *blessed Saviour* speaking of it, prooveth it to be the worst piece of a wicked man, in as much as it is the Fountaine of all Evil: He instanteth in seven heads of vices: *Out of the heart* (saith He) *proceedeth evil thoughts, murders, adulteries, fornication, thefts, false-witness bearing, blasphemies:* But under these seven, how many seventy times seven might be numbred. A sinne cannot be named which proceedeth not from thence; it first plots it and frames it, that is the *Forge* or *Anvile* on which the Divell strikes, and from thence are the *sparkles* sent abroad to the firing of the world.

Vse

You see hence, how little cause men have to content themselves with outward *Reformation* whilst the heart is neglected: What is this but to cut of the tops of the weeds and leave the roots behind?

When the Prophet *Elisha* would sweeten the waters, he cast not salt into the *Brookes* and *Channell*, but into the *Spring*. He cast the Salt in there (saith the Text, 2 *King*. 2.21.) Our Heart is a well of venomous and poysoned water (as you have heard) our *Actions* are the streames; we go against the streame in beginning our *Reformation* at our hands, whilst our *Hearts* are evill, and therefore *David* praying for the Grace of *Repentance* and *Reformation*, *Psalme*. 51. telleth the LORD where hee would have him to begin, *Create in me a new heart and renew a right spirit within me.*

Had *Pilat* washed his heart when he washed his hands he might have bin as cleane as *Naaman* coming out of *Jordan*: Had the *Sichemites* circumcised their hearts when they circumcised their flesh, they had saved their soules when they lost their lives. Sin must be fought against in the heart where it breeds, otherwise it will not be subdued, as *Hanniball* was wont to say of the *Romanes* that they could not be overcome but in their owne country. But when that is char-

charged, then as the Psalmist speaks upon the *Rising of the Sunne, the Beasts of the Forrest will lye down in their dens and man goes forth unto his labor untill evening*, lust shall be subdued, and man enabled, to work out his Salvation with feare and trembling.

Psal. 104.

It is but a kind of *labour in vaine* to cleanse all, and leave that uncleansed. If God finds our *houses* clean, our clothes clean, our hands clean, and our *hearts* unclean, expect no other usage then such as that which the dainty Mistres of the house had from the *Rheumantick* and *spawling Cynick* who being desired by her to spit in the fowleest place he could find, spit in her Face, which in his opinion was the fowleest. Thy Heart being the fowleest and worse piece in thee. God will spit upon it in *contempt and scorne*.

And further see from hence how uncertaine and weak a ground we have to judge infallibly either of our owne or any other mans condition by the *outward Conversations*. It is not enough to say, *My feet stands upright*, Psal. 26. 12. Or *my hands I stretch forth towards thy holy Temple*, Psal. 88. 9. Or *mine eyes are ever towards the Lord*, Psal. 25. 14. Or *mine Eares O Lord hath thou opened*, Psal. 42. 1. Unless we can say with the same Prophet, *My heart is prepared*, O Lord, *my heart is prepared*, Psal. 57. 7, 8. For all that is done outwardly, *seven abominations* may lye lurking close within; the Heart is like unto the deepe and wide Sea, wherein (saith David) *are things creeping innumerable both small and great beasts*. There are variety of strange creatures the like whereof thou never sawest; and there is that *Leviathan* also (saith David) which playes and sports therein. Thus in thy Heart are such and so many lusts, that shouldst thou see them thou wouldst stand agast: Not the vilest sinne that ever was committed but the spawn of it is there, yea the Divell himselfe hath there his hold, He sports and playes, and mightily prevails by his

Vse 2.

Psal. 104. 25, 26.

his temptations having so strong a party within us as is our own treacherous flesh.

*Ob.* But it is not for us to judge the *Heart*? True *Charity* judgeth as it findeth outwardly, according to the fruits we may know them.

*Resp.* True, and yet though I cannot know the heart of others J may know mine owne, 1 *Cor.* 2. 11.

2. As for other, in judgement of *Charity*, I am to thinke well of those whose outward conversation J find faire and blamelesse; but this Judgement of *Charity* is not the *Judgement of Infalibility*, for it is possible for me to be deceived in it. Every fowle that hath the *beautifullest feathers* hath not the *sweetest flesh*, Diers can set on their colours the fairest glosses with *Logg-wood*, but when a showre comes the gloss is gone: How many have given great hopes for whole sincerity we durst have ventured our lives, yet in the time of tryall they have fallen away. This hath bin, and this may be.

And yet though it be not a good affirmative Argument to say, because the *out-side* is good the *inside* is also so. It is a good negative Argument to say the *inside* is not good if the *outside* be not. Is the *Tongue*, the *Eye*, the *Hand* of this man so full of wickednesse, Lord what is his *Heart*?

A second thing to be observed is,

*Doct.*

*The thoughts and cogitations of mans heart are not unknowne to Christ.*

We heard before, *vers.* 40. there is a *tongue* in the *Heart*: Here we find, there is an *Eare* in it also: As what we thinke we speak, so what we thinke God heares, *Luk.* 11. 17. *Mat.* 12. 25.

This appeares, First, in that he reproveth men for their *Thoughts*, as *Mat.* 9. 4.

Secondly, In that he publisheth the *Thoughts* of men to others, even to the world, *Luk.* 12. 17. & 16. 3.

And



And soe were *Simons*, and the Thoughts of the rest made knowne to us, which had not *CHRIST* knowre, how should wee have bin acquainted with them?

It is evident then that he doth search the reins and hearts, as we have it, *Revel. 2. 23.* where we have a found Reason added for further Confirmation, *I will give unto every one according to his works.*

Were not Christ a discernor of the heart how should he proceed according to every mans desert? Did he not know all secrets how could he righteously reward man, as we find he will, *Eccles. 12. 14. Rom. 2. 6.*

Let all the Churches know this, as we have it in the same Text, *Revel. 2. 23.* *Simon* laid downe this for a Position, *vers. 39.* *If this man were a Prophet he would surely have knowne what manner of man this is that toucheth him.* Now *Simon* may know and we rest assured of that whereof he doubted, *He is a Prophet, yea and more then a Prophet.* Not only *Man*, but very *God*, in that he can do that which is proper and peculiar alone for *God* to do, discover to him the very thoughts of his own heart and of his fellows.

That Christ was a *Man*, few made question of, but whither he was true *God* that was the Questioned by divers sorts of Heretiques: They thought him *ἄνθρωπος ἀκατάστατος*, a meere and bare man: They turned, *θεοῦ ὁμοιωμένης*, into *θεὸν ἀνόμοιον*, they yeelded him *Divinity*, but denied him *Dignity*. And do not the cold and almost forgotten ashes of these Heretiques begin againe to revive, in other Kingdomes these *Arrians* and *demy-Arrians*, the *Photinians* and *Socinians* display their colours, and very busie they are to get ground; willingly would they deduce their Colonies from thence to us, were it not that they rightly understand, that *Soveraignty* and *Prelacie*, would disband their forces at the very entry, blessed be *God* that hath kept our

*Vse 2.*

Teachers from the least taint of that Heresie, and stirred up the heart of his annoynted to fire out this blasphemy from amongst us (where it began to peepe) which overthrowes our Faith and directly undermines the office of Christs Mediatorship.

For suppose Christ a *mere creature*, how can we rest assured that his *Obedience* and *Passion* was satisfactory for us, that the blood of the *New Testament* beares any price or is of value for our Redemption; or that our *ghostly Enemies*, the *Devell*, *Death* and *Hell* are conquered and overcome by him. *Cursed is the man* (saith God) *who trusts in man*, *Ier. 17. 5.* If Christ be not God as well as *Man*, *We of all men are most miserable, our Faith is vaine, and we are yet in our sinnes.*

*Quest.* But why then doth our Saviour so commonly and ordinarily (speaking of himselfe) call himselfe the *Son of man*, *Mat. 8. 20. & 9. 6. & 10. 23. & 11. 19. & 12. 32. & 13. 37. 41. & 16. 13. 17. 28. & 17. 9. 12. 22. & 18. 11. & 19. 28. & 20. 18. & 24. 27. & 25. 31. & 26. 2. 24. 45. 64.*

*Resp.* *Qui dixit hominibus, non negavit Deum*, when Christ called himselfe the *Sonne of Man*, he did not deny himselfe to be the *Sonne of G O D*. Hee thus styled himselfe so openly and ordinarily, for two Reasons,

First, In respect of *Himselfe*, for that Hee was *true Man*, not only a *Man*, but the *Sonne of Man*: Borne *Man*, having flesh and blood no where els, but from man.

Secondly, In respect of his *Hearers*, who commonly esteemed no other of him then *mere Man* (though perhaps a great and holy man) *Matth. 13. 55. Mark 6. 5.*

In short, it was partly out of his *lowliness* and partly out of his *Love* that he so stiled himselfe. He that scorned not our *Nature*, disdained not our *Name*: in the

*In formam servi  
transiisse nō  
est naturam Dei  
perdidisse, Hilari*

the worke of our Redemption titles were of little or no use: He might have taken greater Titles on him, than the *Sonne of Man*, but going about that worke, He was content with a meane one: This *base Title* for the time of his *abasement*, best pleased him.

Believe it and maintaine it (for the God of Heaven will) Christ is, *divinitus*, very God. His Incarnation will rather be a *Prooffe* then *Disprooffe*. *Deum erat in Christo* (saith the *Apostle*, 2 Cor. 5. 19.) God was in Christ: That God-Head appeared though covered in the *Flesh*, yet overt in his *Actions*. He mightily declared it, both *verbis*, and *factis* (saith the *Evangelist*) both *miraculis* and *oraculis*, by his *Doctrine* and *Miracles* (saith *Tertullian*) Never man spake as He spake, *Iohn* 7. 46. Never man did as Hee did, *Matthew* 9. 33.

*Object.* But the revealing of *Secrets* and discovering what was in the Heart, hath bin done by man, 1 Sam. 9. 19. 2 King. 5. 23, 26. *Act.* 5. 3. So 1 Cor. 12. 9. It appears there were such as had the spirit of discerning.

*Resp.* True, but this was made knowne to them by *speciall Revelation*; nor did they know all things: *Elisba* knew the secrets of the *Assyrian King*, yet he knew not the calamity of his worthy *Hoffesse*. The finite knowledge of the ablest *Seer* reached but so far as it pleased God to extend it. Christ knew of Himselfe, He had no need that any man should testify of man, for he knew what was in man, *Ioh.* 2. 24. And he knew exactly, and certainly, not *conjecturally* and by way of *guessing*, as men and devils know the thoughts of us.

Secondly, This should teach us to take heed how we passe sentence upon the inward intentions and purposes of men, this power is Gods and belongs to him; what have we to doe to usurpe it? It is a Well too

R 2

deep

Vse 2.

*Quid tam altū  
& tam profundum quā mens  
bonimis que  
quasi in volucro  
quodam corporis  
regitur & oc-  
cultatur, ut eam  
haud facile  
quisquam intro-  
spicere & pe-  
culari queat?  
Amb. Inſtit.  
Virg. 3.*

deep for us to draw in. And yet such is the presumption of some, that they will take upon them infallibly to know what is in the bottom of that Well, whence ariseth jealousies and contentions; many times as causelesse as pernicious. Indeed by some discoveries there may be some conjectures; but let not a small *Conjecture* make thee a great *Offensor*. Every Key a man meetes with is not the right one for this Lock, every likelihood thou apprehendest, is not a sure signe of what is within the breast. Not to let a man be private in his *House* is a great injury, not to let a man be private in his *Heart* is a greater.

Lastly, let us be perswaded hence, to be as *upright* before the *Lord* in *Thought*, as we are *just* in *Dealing* before men. It is not the *white Fleece* God especially eyes; but the *sound Liver*. Hee hath windowes into the soule, and there sees that hypocrisie, which lyes lurking close. Hee is very list of hearing, and well understandeth what the heart thinketh. And (as before was shewed) will answer us accordingly. Thus much for the *manner* of their objecting, now to the *matter*.

Verf. 40.

Text.

*Who is this that forgiveth Sinnes also.*

In absolving this poore Penitent; Christ did no other, then what his Office required. For this he is excepted against by these Pharisees present with him at the Table.

Doct.

*The best may be excepted against, and caviled at for well doing.*

Numb. 163.

Numb. 12.

There is none so holy, but he may be hardly thought of, for doing that which yet he is bound to doe by virtue of his *Calling*. *Moses* and *Aaron* shall be censured: neither the one, nor the other shall escape the strife of tongues: Some, (and such as have (it may be) least cause of all) will be charging them with meddling too much, and taking more upon them then was fit. Some dare

dare charge them both with *Ambition* and *Intrusion*.

I need not looke so farre to confirme the truth here taught. If you looke a little before my Text, there you shall finde that *Iohn* the *Baptist* a holy man, sanctified from the womb, *A great Prophet*, none greater ever borne of a woman, And highly esteemed by all the people: One very austere and retired in his life; whose *Dollrine* was sutable unto it, The *Axe* to the *Root*; The *Fanxe* to the *Floore*; The *Chesse* to the *Fyre*. And in all points walking worthy of his *Place* and *Office*, (which required that austerity) and yet he cannot escape censure. *They said he hath a Divell*.

Vers. 33.

*Christ* holier then he, (*whose shoes being latched, (as Iohn confesseth) hee was not worthy to unloose,*) comes in a milder, and more sociable way; He brings the *Olive branch* of peace in his mouth; He goes to *Feasts*; drinks wine, is affable with all: He *heales the sick*, *raiseth the dead*; *seekes up* and *saves what was lost*. And for his paines he is charged to be a *gluttonous man*, a *wine bibber*, and a friend to *Publicans* and *sinners*.

Vers. 34.

Read (for further confirmation) *Amos*. 5. 10. *Mat*. 5. 12. *Mark*. 6. 4. & 14. 5, 6. *Luk*. 19. 7. & 15. 2. *Ioh*. 7. 20. *Gal*. 4. 16. 2 *Tim*. 1. 12. 1 *Iohn*. 3. 12. &c.

*Ignorance*, and *malice*, are the causes of this. In the *Better sort*, *Ignorance* may sometimes be the reason of it. *Simon* was ignorant of *Christs* Calling and Office. The other *Guests* aske *who is this?* had they knowne they would not have made the question, nor taken exception at what was done in this poore sinners case.

In the *worser sort*, *Malice* puts them on to detract, and cavill. There is a perpetuall enmity betwixt the seed of the woman and the seed of the serpent. *Dauids* enemies hate him, for no other cause but for that hee followed goodnesse, *Psal*. 38. 20. They hate the truth, as our Saviour shewes, *Iohn*. 7. 7. and so oppose it.

I could wish that men would learne at last to abhorre

Vse



this sinne of detraction, and leave it : but it is rather to be wished, then hoped for : however that men may at least be convinced of the vilenesse, and sinfulness of this vice, it will not be a misse to say something of it (being so common) and as it were the *Phaeton* of the *Earths circle*.

*Detraction* is two-fold, 1. *Per negationem boni*, by lessening the true worth of any good man. 2. *Per aduersionem mali*, by laying a false aspersiō of evil upon any man. Both wayes the *Pharisees* were *Detractors* : though our Text may seeme to speake especially of the former.

Against this sin committed either one way or the other : *Lipsius* makes an eloquent Oration (well worthy the reading) dissuading from it by a double argument : The first is taken from the vilenesse of the sinne, the other from the *Persons* who are guilty of it.

For the sinne ; It doth appeare vile both by the *nature* of it and the *effects*.

It is *Vile* in the *Nature* of it ; being a compound of *Lying*, *Envy*, and *Curiosity*. *Lying* is the *Father* ; no *Calumniator* was ever yet contented with the naked truth : he doubles things said or done, hoard or seene ; like some kind of *Eccho*, which returns *three* for *one*, yea with the *Spider*, he will bring forth *threads* and *cobwebs* out of his owne *bowels*, weaving and begetting subtil snares with his wit and braine.

*Envy* is the *Mother* : in her malignant womb is detraction conceived, and by it brought forth : whence it is that a *Censurer* or *Detractor*, seldome drawes that *Fame-defacing* weapon the *Tongue*, upon the baser sort of people, but onely upon those who excell ; in which respect they are well resembled to the *windes*, which blow most vehemently upon the highest *Towers* : and may very well be resembled to the *Red-Dragon*, spoken of *Reu. 12. 15.* which pursued the woman : for when they cannot over-reach another, then they open

Septus ventis  
agitatur ingens  
Pinus, & cel-  
se graviore  
turret decidunt  
casu, feriuntq;  
summos  
Fulmina mon-  
tes.  
Horat lib. 2. od.  
10.

open their mouthes and throw a floud after to drowne him.

*Curiosity* is the *Nurse* of this vile sinne, that fosters and feedes this infant, with the long sought for *meat* of *Reports* and *Rumours*: she erquires what was done at Court, what was concluded on last at the Councell Board: And will undertake to discover what *Love* discoursed of with *Iuno*; what that was which the *King* whispered in the *Queenes* eare: Judge you now what a *faire Infant* this must bee which is thus bred and fed.

The *Effects* are both *variable* and *forcible* (saith *Lipsius*) *Variable*, it reacheth to all sorts, especially Governours. They that pluck downe houses, first begin with *Pillars*, so these to *speake evill* of *Dignities*, whose murmurings, like *vapours* rising out of the earth, multiply into the stormes of *Sedition*; *Sedition* growes into *Mutinie*; and *Mutinie* that ends in *Confusion*.

And they are *dangerous* and *forcible* as well as *variable*. The *Cannon* laid against the wall, doth not so much mischiefe as the *Mine* made under the wall. So in the Societies of men, *Rebellious drums* hurt not so much, nor make so dangerous a noyse, as a few *whisperers* and secret plotters in private corners, who yet would be held for the onely *Angels*, if for nothing else, yet for *troubling the waters*.

Concerning the *Persons* who harbour this sinne, and stand guilty of it; Consider 1. *Whence they are*. 2. *What they are*.

They are of the *Divell*; his *workes* they doe. Hee is *mischievous*, a *Detraitor*, one accustomed to calumniate, as you see he did *Iob*: yea God himselfe in the time of mans innocency. And these doe the like. And as there is no Creature to which the *Divell* is likened so much as unto a *Serpent*, so (that wee may better by *resemblance* understand what *Detraitors* are) they are resembled to *Serpents*, *Eccles* 10. 11. And that aptly.

2 Pet. 2. 10.

Job. 1.  
Gen. 3.

Serpens & de-  
traſtor ſunt æ-  
quales: quomo-  
docum ille ſe-  
cretò mordens  
venenum inſe-  
rit, ſic ille clam  
detrahens vi-  
rus peſtoris  
ſui infundit in  
fratrem Hier  
in Eccleſ. 10. 11

Pefſimum ge-  
nus bonum  
qui cum maxi-  
mè jaſunt, id  
ajunt ut viri  
boni eſſe vide-  
antur Cicero.  
Iſa. 49. 4.

For, a *Serpent* (ſaith *St. Hierom*) ſecretly gets in his poyſon. So the *Detraſtor* cloſely intuech the venom of his breath into his brother.

A *Serpent* carrieth his poyſon in his *mouth*, and with one bite venoms the whole body: ſo the *Detraſtor*, his poyſon lies under his *tongue*, and with one word or biting, doth wound the *Name*, *Credit*, *Life*, *Soule* of his brother (as ſhewes *S. Auguſtin*.)

The *Serpent*, is a *treacherous creature*, It flies from the face of a man, but bites behind his back. Thus doth the *Detraſtor*, he bites them behind their backs, whom before the face he fawnes on, and pretends to love. Such a *Serpent* was *Doeg* of whom we read, *1 Sam. 22. Pſ. 53. 1, 2, 3.*

The *Serpent* goeth not ſtrait on, but *windingly* and *crookedly*. Thus the *Detraſtor* beginneth with a *Queſtion* aloofe off; proceeds with a kind of *praiſe*, and then comes with a [*But*] at which he ſhootes all his envenomed arrowes; But this and this I heare: I could wiſh it were amended, &c. His *Commendation* is like a *Law-writ*, alwayes with a *Clause* and *exception* which he make: to ſmooth the way for ſcandall.

The *Serpent* feedeth on nothing but *Duſt*: So the *Calumniator* feedeth on *aſhes like bread*. They whiſper out of the *duſt* (ſaith *Iſaiah*) If a *Perſume* approacheth they will ſtop their *noſes*; but they can well endure a *ſtinking draſt* or kennell, and imbrace that ſavour. Like *Swine*, they forſake a *Garden* for a *Puddle*: and with the *Beetle*, they fly over many a ſweet flower to light in *horſe-dung*: Or (as *Lipſius* ſpeakes of them) they are like *Cupping glaſſes*, they draw out with moſt delight, the moſt impure blood of all, approving ſometimes the worſt things amongſt many good, and condemning that which is judiciously commended by others.

As he is a *Serpent*, ſo likewiſe he is a *Murderer* (as is the *Divell* his Father) *Viri detractores fuerint in re*  
ad

ad effundendum sanguinem, saith Ezek. 22.9. And Iob resembles them to cruell Canniballs, or men-eaters, Iob. 19.32.

Yea they deprive a man of that which is better then life. It were better for mee to dye, then that any man should make my rejoycing vaine (saith the Apostle.) 1 Cor. 9.15. *Cam altum est de nomine, altum est de homine*, according to our English Proverb. *An ill name is halfe hanged.*

Nay more; *Ter homicidia, &c.* (saith Luther) Three at one blow are murdered by the Detractor or Slanderer. The Theefe hurts one; The Adulterer two: But a Detractor three: Himselfe, the Party to whom, and the Party of whom hee speaketh; *Vnus est qui loquitur* (saith S. Bernard) & *unum tantum verbum profert, & tamen illud unum verbum, uno in momento multitudinis audientium dum aures inficit, animas interficit.* It is but one that speakes, and one word he speakes, yet in one moment many by it are destroyed.

Lastly; as the Diuell is a Spirit, so is the Detractor, but hee is that euill Spirit mentioned, Iudges. 9.23. which God sent betwixt Abimelech and the men of Sichem: hee desjoynes the hearts of men asunder, and raiseth up strife amongst Bretheren. In which respect God ranketh them amongst those his soule abhorres, Prov. 6.9.

Nor doth God onely hate such, and curse them himselfe; but hee gives leave to the Church in generall to curse them, as wee find, Deut. 27.24. *Cursed be hee that smites his neighbour in secret, that doth secretly and slyly traduce him, and under-hand seekes to work him out of the good opinion and favour of his friends and neighbours. And all the People must say Amen.*

Beleeve it; As a troubled spirit is a Sacrifice to God, so a troublesome spirit is a fit sacrifice for Hell: For amongst other sinnes noted to be in such as God gave up to a reprobate sense, this is one; as we find, Rom. 1.29.30.

Never

Luth Loc.com.  
tir. lingua.  
Bern. in Cani.  
Ser. 24.

Use 2.

Serm. 3. in Nat.  
tal. Dom

Quo putas ani-  
mum meum do-  
lore affici? fama  
calumnia illius,  
quam mihi of-  
fuderunt qui-  
dam, non metu-  
entes iudicem  
perditurum om-  
nes loquaces  
mendacium?  
Tanto videlicet  
at prope totam  
noctem in som-  
nem duxerim:  
ita ipsa cordis  
mei penetralia  
concepta masti-  
tia occupavit.

At necesse est  
ut omnia jera-  
mus, omnia pa-  
tienter tolere-  
mus, ultionem  
ipsorum Do-  
mino commit-  
tentes qui non  
despiciet nos.  
Basil epist. 86.  
ad Bospor. epi-  
scop.

August. lib. 3.  
contra literas  
Peril.

Never shall you find a true generous spirit blemish'd with this blot; It is a vice much of the nature of some poison-  
full and stinking weede, which will grow no where but  
in the side of a darke well, or over-growne pit, only blacke  
and malignant natures have beene prone to this vice. I  
passe to a second Use.

And may the best be evill spoken of, and hardly cen-  
sured for well doing? Why then; as S. Bernard speaks,  
*Hec mea sunt, mihi apponuntur, mihi proponuntur imi-  
tanda.* The Disciple is not above his master, if any man  
will be perfect let him be as his master.

This kind of suffering hath in all ages beene grievous  
to the Saints. S. Basil speaking of himselfe under this  
affliction saith thus, in a letter of his which hee wrote  
unto a Friend: *With what grieve dost thou thinke did  
that Calummie oppresse my mind? which some not fearing  
the Iudge (who shall destroy all them that speake lyes)  
did cast upon mee? Even so much that I slept not almost  
all night, so had the apprehended sadnesse possessed the se-  
crets of mine heart. But it is necessary that wee beare  
all, that wee suffer all patiently, committing the revenge  
of them to the Lord, who will not despise us.*

S. Augustin doth well compare a wise man wrong-  
ed, unto the Ship wherein our Saviour was asleepe:  
*Hee behav'd himselfe to be slandered (saith hee) and is  
thereupon much moved with anger: Convictum ventus  
est, iracundia fluctus:* The Slander is the winde, the  
anger is the wave, and by them being tossed, hee is  
in some danger: But when he studieth revenge, and  
the desire of that oppresseth his minde: *Iam navis pro-  
pinquat naufragio;* The Ship is neere shipwrack, and  
all is, because Christ is asleepe in the ship: *In corde  
enim hominis somnus Christi oblivio fides,* For in the  
heart of man, the sleepe of Christ is the forgetfulnesse  
of faith: Let the eye of faith be open, and that will  
tell us, *Non intusendum esse, quam sit amarum, sed quam  
falsum sit quod audio.* That wee must not looke how  
bitter



bitter that is which wee heare, but how false it is, and that *Quisquis volens detrahit fama mea, nolens addit mercedi mea.* And indeed thus S. Basill kept himselfe from ship-wrack: and so should every wise Christian, especially *Magistrates* and *Ministers*, who are most liable to this kind of suffering.

Let the *Magistrate* and *Governour* never so truely endeavour and seeke the weale of the publike; yet evill mindes will be huzzing of false rumours into others cares: Let the *Garden* be never so faire, yet there will be those who would make the world believe that there is a *Snake* under every leafe: Let the intention be never so sincere: they will predivine and prognosticate some mischievous effects from it. But God hath set these to be like Sunnes in the Firmament: rash censures of them are like Clouds in the middle region of the aire, which hurt not the Sunne it selfe, nor hinders its course, though they deprive us which live below of that light and warmth which otherwise would bee derived.

Let the *Minister* live never so holily; *Preach* never so painfully; yet uncharitable censures shall be passed both on his *Person* and *Doctrine*. His *Threatnings* shall bee reamed *Cruelties*; *Promises*, *Flatteries*; The *Proofo* of both, nothing but *Sophistrie*: *Mildnesse* shall be charged with *dreaming*; *Boldnesse* with *rayling*. *Affability* shall bee construed *lightnesse*. *Austerity*, in the worlds malicious dialect, shall be translated *madnesse*.

Nor can our *Persons* escape better then our *Doctrine*: we are not greater then *Iohn the Baptist*, nor better then our *Saviour*. If they have dealt thus with the *green tree*, what will they doe with the *dry*?

But in the midst of all these *Calumnies*, let us hold on our way, in doing those duties which our callings require of us: imitating those *celestiall Planets*, which though they are nicknamed and belyed, one being called

*Si pauper es, vitem & abjectum te reputat: si dives ambitiosum, avarum & cupidum. Si affabilis dissolutum, si predicator vel doctor, honoris & humani favoris questorem: si tacens, inutilem: si jejunus, hypocritam: si comedens voratorem.* Bern. in Sermon.

led *Saturne*, another *Jupiter*, another *Mercurie*, another *Venus*, &c. (as *S. Austin* doth observe, yet they continue their courses) Putting on that *Heroicall spirit* of *S. Paul*, *I passe little for mans day. he that judgeth me is the Lord.* As for other they must stand at the Barre with us, the Lord is Judge himselfe.

*Beatus qui tam  
sanctè tamq̃  
graviter dispo-  
nit vitam suā,  
ut de eo sint  
aliquid ne fingi  
quidem possit.  
dum adversus  
obrectatorum  
libidine pug-  
nat meriti ma-  
gnitudo Paulin.  
Epist. 14. ad  
Celsantiam.*

Indeed (as *Paulinus* speaketh) he is happy who ordereth his life so holily and so wisely that no wrong can be faigned of him; whilst that the greatnesse of his worth, withstands the malice of his slanderers: If we cannot be so happy, yet we should be carefull, *Ne ex nobis scintilla procedat, &c.* that from our selves a sparkle doe not proceed from whence the flame of a wrong report may be kindled against us: At least we are so to walke, *Ut nemo de nobis malè loqui absq̃ mendacio possit*, that none may speake evill of us without giving himselfe the lye. But yet live we as innocently as we can we shall not want such as will censure us. Such as will live Godly, according to the rule of Christ, *must suffer* (at least) this kinde of *Persecution*. We may doe well, but let us learne to beare ill, Till men of this world have learned to thinke well, it is in vaine to expect to heare them speake or report well of us.

Vse

Therefore (in the last place) a *Caveat* will not be amisse, that we be wary how we judge of a good action, by the entertainment of the doer. The *Possessions* began at *Tamar* (as *S. Hierom* observeth upon the 47. of *Ezekiell*) and reacheth along to the waters of *strife*, *Semper enim virtutibus contradicuntur*, virtues are still contradicted and opposed.

1 Pet. 4. 4.

The Bull (saith *Lipsius*) doth roare and wax enraged at red or purple cloth, which notwithstanding are the fairest of all colors: So is it with the wicked their rancor is stirred up by virtue.

The Apostle indeed puts the case, 1 Pet. 3. 13. *Who is he that will harme you if you be followers of that which is good,*

good, and experience teacheth that who so applyeth himselfe to well doing is lesse obnoxious to the injuries of wicked men. But when Religion is the Quarrell, humanity is laid aside. He must quit himselfe well that escapes *Ishmaels* tongue though he may *Caines* hand. And thus much of the Exception made against our Saviour for absolving of this Woman. That which remaines is the Womans Dismission in the last Verse.

VERSE 50. And He said unto the woman thy Faith hath saved thee, Goe in Peace. Text.

In these words we have considerable, First, the Party dismissed, 2. The Manner of her Dismission. The Party is the same who was absolved before.

He said unto the Woman.]

Observe we,

Who so are absolved by CHRIST are dismissed the Court. Doct.

There is now no condemnation (saith S. Paul) to them that are in Christ Iesw. Condemnation (as we know) is a Sentence given by a competent Judge, concerning the punishment of an offender, the contrary whereof is Absolution or Intification: There is none [Now] saith S. Paul, that is being thus delivered by Christ (as was shewed in the Chapter before, v. 25.) And justified by Faith in him, We are no more under the Law but under Grace, and therupon he makes that glorious triumph, Who shall lay any thing to the charge of Gods chosen; it is God that justifies who shall condemne? Let the World, Flesh, or Divell object what they can, sue in what Court they please, yet they shall do no good on it; for God hath acquitted and absolved them, they are dismissed so as there is no place for Accusation.

Rom. 8. 1.

Rom. 7. 24. 24.

Rom. 8. 33. 34.

The

Vse 1.

Act. 10. 15.

Vse 2.

Aug. cont. lit.  
Peril. 1. 3. c. 10.

The folly of the wicked (then) may be here discovered in that they charge the Godly with former leasures, and so would bring them into the Court againe, for that whereof they have bin by the Judge cleared, and long since dismissed: In so doing they shew themselves as foolish as malicious, and play but Satans part who is stiled to be the accuser of the Brethren: Nor shall they ever be able to repeale or revoke the sentence passed, or save their charges in the suit: What God said to Peter (in another case) they might do well to remember, *That which God hath cleansed do not thou account uncleane*: So whom God hath acquitted do not dare to charge sin on; *For he that justifieth the wicked and he that condemneth the Iust, they both are abomination to the Lord, Pro. 17. 15.*

And it may afford the godly *strong Consolation*: True it is they shall not want *Accusers*; the Divell and the World will sift them as narrowly as the Husband-man doth his *Cerne*; and search their lives as strictly as *Laban* searched *Jacobs* stuffe, to see if they can find something whereof to accuse them: Yet they shall find nothing to condemn them: Doe they tell us what we have bin? Let us not thinke it a shame to say with the *Apostle*, *I was such a one, but now I am received unto Mercy*: Do they tell us of our corruptions and twit us with our infirmities? We should remember then that sweet saying of *St. Austin*, *Quantum ille accusat vitium meum, tantum ego laudabo medicum meum*. Looke how farre he accuseth my faule, so farre will I praise my *Physitian* who healed me.

The *Manner* of the *Penitents Dismission* is next to be considered. She is not barely sent away, but hath a *Testimoniall*, and a *Pass* given her.

The *Testimoniall* or *Certificate* in these words, *Thy Faith hath saved thee*. The *Pass* in the other, *Go in Peace*.

In the *Testimoniall* wee may finde, First, the *Matter* effected and wrought for her, which was *Salvation* [*Hath saved.*]

Secondly, the *Means* whereby it was obtained [*Thy Faith.*]

In her *Passé* we have, First, the *Course* she is enjoined to take [*Goe*] 2. The *way* she is to keep, which is the way of *Peace* [*Goe in Peace*] First, of the *womans Testimoniall*.

*Thy Faith hath saved thee.*

*Text.*

The *Mercy* obtained is *Salvation*. *Salvation* strictly taken is a *preservation from evil*, and so it hath respect both to *Persons* and *Things*. *Thou savest* (saith *David*) *both man and beast*, *Psal. 36. 6.* *Evil* is of two sorts, 1. *Temporall*, 2. *Eternall*, and accordingly in Scripture is *Salvation* taken.

Sometimes it signifieth *Safety* and *protection* in this world from *bodily* and outward dangers, as *Exo. 14. 13.* But that is not the *Salvation* which our Saviour here speaks of to *Mary*.

Sometimes it betokens the *estate of blessednesse in heaven*, and this we commonly terme *Salvation*, and so it is opposed to *damnation*, by which we understand the condition of those who are adjudged to hell. Thus is the word used, *Phil 2. 12.* *1 Pet. 1. 5.*

So *Salvation* properly notes the *negative part* of our *Happinesse in Heaven*, but with all it implyes an advancement to a state of *blesednesse* and *immortality* to *eternall life*, *Act. 13. 48.* The Reason why *Happinesse* is thus called, is rendered to be this; for that it is easier to tell what shall not be in Heaven, than what shall be there: And of this kind is the *Salvation* our Saviour speaks of in this place.

This *Salvation* is to be considered, either as it is *initiall* and begun here, or as it is *complementall* and shall be

*Aug de Civ. Dei*  
l. 19. c. 20. 27.



be perfected hereafter, as it is *here begun*; so *Ephes. 2.7.* By Grace you are saved. Here it is given us and assured unto us; though that full and absolute perfection of it (in respect of degree) is reserved for another world; and thus our Saviour saith to *Mary, Thy Faith [hath] saved thee*; It is done already for Substance, and not now to doe. Thence Observe,

*Doct.*

*The true and believing Penitent even in this life is saved.*

The Evidence of this Truth appeareth by the contrary; for if the wicked and unbelieving be condemned already, as is evident, *Ioh. 3. 18.* then it will not be hard to conceive, that the *Believer is saved already*. But what need we seeke for further prooffe, when it appeares so evidently by Gods owne testimony who frequently affirms of such as are penitent, and believing; and of that estate of theirs which is only *via*, even in this their pilgrimage that they are blessed, *saved, &c. Mat. 5. 1. Psal. 1. 1. & 32. 1. Ephes. 2.7. Iohn 17. 3.*

For, first we have Salvation in the Promises of it, as *2 Cor. 7. 1.*

Secondly, Wee have it in those Graces which be-  
ginne it, *Iohn. 17. 3. Tit. 3. 5. And 2. 12. Iohn 3. 8.*

3. We have it in the Assurance of it, doth the Lord say and shall he not doe? His Foundation standeth sure and hath his seale. And if this Counsell be of God, as *Gammaliell* (said in another case) ye cannot destroy it.

This may first informe us of the happy estate of every such one, as believes and repents unfainedly: Let their outward estate be what it will be, yet their Salvation is certaine, they are already saved, and have the beginnings of eternall Life in them; so that neither Life, nor Death shall be able to deprive them of that.

*2 Cor. 1. 10.*

*2 Tim 2. 19.*

*Act. 5. 39.*

*Vse 1.*

*Rom. 8. 38.*

*Rom. 14. 8.*

Say

Say we be in as great a strait as were the *Israelites* betwixt the *Red-Sea* and *Pharaoh's Host*: One danger before us ready to ingulfe us; another behind us ready to destroy us; yet if thou beest righteous and truly penitent, I will speake in the confidence of *Moses*, *Fear not, stand still, behold the Salvation of the Lord*. Thine enemies may interrupt thine Assurance, but they shall never overthrow thy Salvation. As for outward things resigne up thy selfe wholly to Gods absolute dispose, whither it be by *Life or Death*: Say with *Elî*, *1 Sam. 3. 18. It is the Lord let him do what seemeth him good*; and as *David*, *2 Sam. 15. 26. Let him doe to me as he pleaseth*. Keepe thou the coast of *Faith and Repentance* and feare not thy coming to the holy Land.

But as for such who acquaint not themselves with *Salvation here*; woe to those: If there be no *Salvation* here had, expect none hereafter. The *Gate of Heaven* is here below: *Christ is the Doore* by which we must enter into the *Paradise* of God: Who so layes hold on him with his merits by the beliefe of his soule, hath gotten *Salvation* already: But in not believing and repenting a man is condemned all-ready: Woefull therefore is the estate of such men who never acquaint themselves with *Salvation* before the end of their dayes and then begin to dreame of another condition. *Non est facilis ad magna ascensus* (saith *S. Cyprian*) things which are great are not easily climbed unto: What sweat and labour takes a man before he comes to the top of an *Hill*, as you find *Jonathan* and his *Armour-Bearer* tooke before they came to the *Philistines garrison*. And can we thinke to attaine the height of *Mount Sion* with a leape? Wherefore let nothing delivered cause *Security*, but put us on to a working out our *Salvation* with feare and trembling.

Vse 2.

*Cyp tractat. de  
habit. Virgin.  
1 Sam. 14. 13.*

S

Thy

Text.

Thy Faith]

Here we have the *Instrumentall cause* or *means* of the *Iustificacion* and *Salvation* of this *Penitent*. Where observe we two things.

First, The *Quality*. 2. The *Propriety*. The *Quality* of the *Means* is, [*Faith*] The *Propriety* [*Thy*] *Faith*. First of the *Quality*.

We may observe in that *Remission of sins* was before attributed to this womans *Charity*, and now is said to come of her *Faith*,

*That true Faith is joyned with Love, Hope, and other Graces*. It is not alone, where one is there is the other likewise.

Doct.

*Faith, Hope, Charity, and other graces are concomitants*; Where one is there is the other. *Her Love* was spoken of before, and here *Her Faith* is mentioned, so that it is cleare enough both were in the same subject.

The frequent Conjunctions of these Graces in the *Apostles* writings makes this good, as *1 Thes.* 1. 3. & 3. 6, 7. *Colos.* 1. 4. *Philemon* verse 5. *1 Cor.* 13. 13.

This is a truth, which the *Papists* seeme with their strongest forces to gaine-say: Stiffly maintaining that *Faith may be without Love*; and indeed we grant that *fides Dæmonum*, the faith of *Devells* may, but not, *fides Christianorum*, the Faith of *Christians*. A man may have an *Historicall Faith* (which is that Faith of the Church of *Rome*, defined by a Catechisme authorized by the Counsell of *Trunt*) and yet want *Charity*. Yea he may have a miraculous Faith, and yet be without true Love, *1 Cor.* 13. 2. But a *Iustificing faith* (which is that Faith must save) cannot bee separated from it, *1 Iohn* 4. 7, 16. *1 Iohn* 5. 1.

And

And whereas their *Schoolemen* in resolving of this case, assigne to Faith a *double subsistence*, one in *genere natura* (when it hath all the *Essentials* of its nature, whereby it is distinct from other intellectuall habits, and is principle of the proper acts therof in respect of its proper objects) The other in *genere morie* (when it is grown to have a *virtuous subsistence* in us, that is, an acceptableness with God (as *Scotus* interprets it) and becomes to be a disposition to be-  
*aritude*) which they confesse cannot be without *Charity*. They say little herein against us: For we grant that in *Nature* and *Property* these Graces may be distinguished one from another. If we consider them as *Habits* of the renewed soule, they be distinct graces: But that in *the Use* they should be severed, or that there should be such a *kind of faith*, as gives *interest* to *Christs Righteousnesse* and eternall life without *Charity* we deny.

To come nearer home; by our *Love* proove we the truth of our *Faith*. Our blessed Saviour hath foretold a scarcity of Faith on Earth in the last times, *Luk. 18. 18*. And yet never were times fuller of Faith then these times (which yet are the last times) if it be true that men say. Who professeth not a faith as firme as *Abrahams*? But if we bring it to this touch, it will be found no better then that *Faith* which *St. James* speaks of, *A dead faith*, yet this is the touchstone by which it must be tryed, as the same *Apostle* sheweth. *Iam. 2. 18*.

Nor is it a *Verball Love* (like theirs who bids a man warme himselfe, and fill his belly, yet gives nothing) that we are to try our *Faith* by, but a *reall and working Love*, *1 John 3. 18*. So shews *St. James*, when he saith, *Pure Religion and undefiled before God is this, to visit the fatherlesse and widdows in their affliction*, *Iam. 1. 17*.

Did Religion consist only in *Contemplation*, it  
 S 2 would

*Tho. 1. 2. 7. 65*  
*art. 4.*

*Scot in 3. Dist.*  
*16. art. 4.*

*Use 2.*

Aquin.

Vse

Quocumq; molo  
utuar, per so-  
lam fidem glo-  
riam sibi pro-  
mittunt, & neq;  
mandatorum  
observationem,  
neq; penitentiam  
esse necessariam  
predicant Suarez  
Apolog. 5. 10.  
nu. 11.

Disertis verbis  
docent opera ef-  
se ad salutem  
necessaria: Non  
quidem necessi-  
tate efficientie  
sed presentie,  
Bellar. de lu-  
stif. 4.

would be better for many than it is; but the greater part of it (like the *Mathematicks*) is in *Demonstration*: Faith is a *Christians Life*, Gal. 2. 20. But the *Breath* or *Pulse* whereby it may be known to live is *Charity*, without which faith S. Paul, *I should be nothing profited though I should give all my goods to the poore or suffer my body to be burned, &c.* Should a man build Churches, repaire Bridges, mend high wayes, set up Hospitals, yet, *hoc aliquid, hoc multum, hoc totum nihil est*, this something, this much, this all, is nothing at all if love be wanting. Nothing inesse *gratia*, how great soever inesse *Nature*; want of Love will both *discredit* the cause and endanger the reward. But of this more hereafter.

Little Reason have the *Papists* (as appears by this) to charge us so deeply and sowly as they do, as that we are *Enemies to good workes* and teach our people that it is no matter how men live, promising glory by Faith alone, accounting both the keeping of Gods Commandements and Repentance unnecessary, &c. Whether we are indeed as they would make the world believe (we are, we shall heare anon) In the meane time I would they would speake out, and deale plainly with us, whether they are perswaded indeed that we cry downe *good workes* and preach as they say? *Bellarmino* is ashamed of these calumnies, and doth ingenuously confesse, *That the Protestants doe plainly teach that good workes are necessary to Salvation*: Not in the Act of *Iustification*, but in the *Workes of Sanctification* without which there can be no *Salvation*.

And thus much of the *Quality* of the *Means*; now for the *Propriety*.

Thy



[Thy] Faith.

Thine, not anothers; it seemes then by this,  
Who so would be justified and saved must have a faith of  
their own. That Faith which must save us must be ours and  
not anothers.

The Iust shall live by [his] owne faith, faith Habakkuk, Chap 2.4. So S. Paul, Rom. 1.17. Where though this Pronounce [His] be not expressed, yet it is in the nature of the Greeke Tongue understood: Which Text Luther (as yet sticking fast in the mire of Popish darknessesse) expounding at Wittenberge was a meanes of his conversion: For by a certaine divine power the sense was so imprinted in his mind, that whatsoever he did, he still seemed to himselfe to heare a voice inculcating these words unto him. The Iust shall live by his owne faith. Finding no meanes to pacifie his perplexed spirit, it hapned that having businesse to Rome, he gladly tooke the occasion hoping that by visiting of the holy Places and Reliques (as they terme them) he should procure some quietnesse to his restlesse mind; thither he went, in his way still these words were sounding in his eares, The Iust shall live by his owne Faith, and the further he went the more did he heare the sound. Comming to Rome he used all meanes to pacifie that Commotion which was in him: He celebrated the Masse with greater devotion than ordinary; so that others would have sung three Masses sooner than he did one. The Italian Monkes laughed at him, crying, *Fratello passa, passa*, calling on him to make more speed. But in the midst of this his devotion, he felt the force of these words with greater vehemency than ever he did before. He conceiving that God was greatly offended with him, he resolved to pacifie God and purge away his sin by climbing up certain steps of Pilates ladder (vvhich the

Text.

Fides tua, i.e.  
propria te sal-  
vificabit, nullius  
alterius fides  
aut Charitas  
Brumfiel. in loc.  
Doct.

Hanc bist. refert  
Georg. Mylius,  
ex re. a. u. filij  
Lutheri in Ep.  
ad Lect. prefix  
Comment. ipfius  
incipit. ad Rom.

Romanists faine to be brought from *Ierusalem* ) which he did upon his bare knees, hoping thereby to obtaine that *Indulgence* which the Pope had granted unto such as should devoutly performe that action. In the midst of which worke he was suddenly astonish'd, and stricken (as it were) with a thunder-clap, hearing that voice with a kind of stately and fearfull Majesty: *The Iust shall live by his owne Faith*: Hee returns from Rome to *Wittenberg*, where considering more earnestly the sense of the sentence, and argument of the whole *Epistle*, by Gods gracious instinct, and the illumination of his blessed Spirit, he understood the meaning of the words, whereat hee was exceedingly comforted, his minde pacified, and at length began a happy reformation, which through Gods speciall grace and power was effected.

Reason.

The necessity of this appeares, in that particular mercies are promised in Scripture, and so are particularly to be receiv'd and imbraced: As God offers himselfe to a beleever, so must a beleever receive him: God offers himselfe to each particular, and therefore the Faith of each must be particular.

Use

Rhem. Annor.  
on Luk. 12.  
S. 3.

The Papists affirme, that a man may be saved if he say *hee beleeveth as the Church beleeveth*, though hee know not what the Church beleeveth. And indeed this they had need to teach, for that their Doctrines (for the most part) have no footing in Scripture, and it must bee an *impossible Faith* wherewith they are beleev'd.

Annor. on  
Mat. 9. S. 2.

And on *Mat. 9. 2.* the Rhemists have this marginall word, that *the Faith of one helpeth to obtaine for another*. What, *Salvation*? If that be their meaning as it seemeth, we deny it: we may as well see with another mans eyes, or heare with anothers eares, or walke with anothers feet; as be saved by anothers Faith. *Abrahams* Faith could not save his wicked posterity. Though *Noah*, *Daniel* and *David*, (these three worthies of the world)

world) stood before me (saith the Lord) they shall deliver but their owne soules.

Indeed wee grant them, anothers mans Faith may profit the Body or Estate of others in things Temporal: so the Centurions Faith did profit his Servant, *Mat. 8. 13.* and the Faith of others, the Palsey man, *Mat. 9. 2.* Yea the Faith of another may be profitable to the soule of his Brother in things Spirituall, so farre as to pray for him; or be a meanes to allure him unto Christ; or give him a right to the outward Covenant, (as the Parents Faith doth to the Child *1 Cor. 7. 14. Rom. 11. 16.*) But in things Eternall, as to save from everlasting vengeance, and to the obteyning of eternall life, it is inefficetuall.

*Quest.* But if every one be saved by his owne Faith, what becomes of young Infants, who by reason of their age have neither knowledge or Faith, and so depart this life: Are they saved?

*Resp.* When we thus urge the necessity of a Particular Faith, we are to be understood to speake of such as are of a reasonable age.

Secondly, Infants have Faith: Christ himselfe reckons them amongst Believers, *Mat. 18. 6. Whosoever offendeth one of these little ones which beleave in mee.* In which respect Circumcision was called a seale of Faith.

Endeavour wee to have (therefore) of our owne: *Vse 2.* In *Gideons Campe* every soldier had his owne Pitcher: *Salomons* valiant men had each one his owne sword by his side; and each Virgin is said to have a lamp in her own hand. So every true Believer professeth for himselfe, *I Beleeve.*

But how can it be said to be mine, when it is the Common Faith, *Tit. 1. 4.* And (as *Athanasius* in his confession calls it) the Catholike faith; being the Faith of all Christians, and received and professed by the whole Catholike Church?

It is called the *Common* or *Catholike Faith*, First in respect of the *Object* of it, which is *Common* and belongs to all the Faithfull.

Secondly, In respect of the *Profession* of it, it being the badge of every true Christian.

Thirdly, In regard of the *Common end* of it, which is eternall life, and Salvation: which *S. Jude* likewise calls the *Common Salvation*, *Jude. v. 3.*

But in this one *Common* or *Catholike Faith*, every one that is a true member of the Church, hath an interest; and to it layes a particular claime: they have a peculiar portion in the common stocke, as appeares, *2 Pet. 1. 1. Like precious Faith with us: Like for kind, not for degree: such Faith, though not so much Faith.* The parallel is not drawne à *quantitate*, sed à *qualitate fidei*. In brieft, though Faith be one, *ratione objecti*, yet it is not one, *ratione subjecti*, every one must have a Faith of his owne.

*Object. 2.* But how is Faith ours; when it is the gift of God, for so wee finde, *Philip. 1. 29. Iohn. 6. 29?*

*Resp.* If it be given to us, then it is ours: For *what is freer then gift?* gifts once bestowed are proper to the possessors.

Secondly, It is *so given*; as that it is by us also got in part: as the woman of *Tekoh* said to *David*, *God doth devise meanes.* So God hath ordained meanes for obteyning Faith, as we find, *Rom. 10. 17.* which who so neglects (I speake of those who are *adulti*, growne up to a reasonable age) shall never obteyne. Now such is Gods grace and goodnesse, as that he accounts those graces ours which are in part obteyned through our endeavours, though hee hath therein the leading hand, and is the *All and in All*. And thus much of the womans *Certificate*, wee now come to examine her *Passport*.

2 Sam. 14. 14.

## Goe in Peace.]

In which words we cannot but observe. First, the *Course* enjoyned, [*Goe.*] not sit still; be idle, &c. Secondly, the way directed, in *Peace*.

*negative Goe.*

To the benefit of *Remission* is added this *Injunction*, which in *Beda's* and *Theophilact's* opinion is as much as *Bene vive*, or *bene age*. *Do well, Live well, &c.* So that you see,

*More is required of a Christian then bare believing.*

Though no more be required in the act of *Iustification*, yet more is required in respect of *Conversacion*, as these places prove, *Psal.* 1. 1, 2. & 32. 1, 2. & 119. 1, 2. *Mat.* 5. 20. *Iam.* 2. 18 2 *Pet.* 2. 5. — 10.

And good reason there is for it, for that Gods elect are brought to glory, not by *Iustification* alone, but by *Vocation* and *Glorification* also, *Rom.* 8. 30. *Act.* 26. 18. we must passe through *Sanctification* before we come to *Glory*.

What shall we think then of the *wording-Christian*, (the tribe of *Nephthali*) who like the *Spartans Nigh-tingall*, are voice and little else. Surely they are fitter for the *Cage* then *Church*, sing they never so sweetly. These are they who have brought the shame of *Schismaticans* upon us. Nor had the *Papists* stood so stiffe against the Doctrine of *Iustification by Faith alone* (as one amongst themselves professeth) but for some mens disgracing of *Good workes*.

What we write and preach, concerning the necessity of *Good workes* the world knowes: how in your lives you shew the power of what you heare and learne, we have little cause to glory. And yet with them we will glory (for it hath bene proved by a particular induction from an able Penne, that more charitable workes have bene performed in the times of the Gospell, then they can

## Text.

*Postquam ei peccati dimisit non sinit in remissione peccati, sed adjicit operati mem boni, unde subditur, vade in pace Theoph. Ubi vigilantius collige, divinam clem: nam peccata non dimittere dormitanti, his, sed cooperantibus fide, spe, arg. dilectione, &c. Royard.*

*Fox & pretereambit.*

*Hofin. in judicio sup articulo. 4. Confes. Augu. stanae.*

*D. Willets Catalogue of charitable workes annexed in the end of his Synopsis Papijmi.*



can shew to have beene done, in the like time of Poperie : And if we looke homewards and consider the workes of this nature, that have beene done by us within the space of 80. yeares, under the happy Raignes of King EDVVARD, Queene ELIZABETH, King JAMES of blessed memory, and now under the Raigne of our gracious Sovereigne King CHARLES, it will appeare that there hath beene more workes of charity shewed, then was in twice so much time going immediatly before ) yet wee justifye not our selves, for what is this we have done, or doe, answerable to the meanes we do enjoy, and the profession we make ?

Our Church is pestered with a company of Hypocrits, whose Faith is cloathed much after the fashion that John the Baptist was. They put upon it a Coat of Camels haire, some refuse and cheape outside, which they tie together with the leathern girdle of dissimulation, and the Food of it is Locusts, murre speculation, and wilderness, vaine talke. We may say of them as Naaman said of the Prophet, *I thought hee would have done something, that hee would have come out unto mee, and stood and strike his hand over the place, and recover the leper, &c.* so wee hearing such a profession of their Faith expect great wonders, but behold no deeds at all, or very few and small.

Yea so confidently doe some hope for Salvation by Faith, that there is worse then naught done; little honesty, or true dealing to be found from them. They are so farre from cloathing of their Faith ( as I said before ) that they strip it as Iosephs Bretheren stripped him, and leave it naked as Isahary left the Ishmaelites.

Alas my beloved are you no further yet? what all your life long in SLEEP, and never take forth so farre as to come unto SLEEP. Are Gods Commandements torne out of your Catechismes, and nothing left in it besides the Creed for you to learn? How can wee thinke but by such a Faith, you make onely a pretence to

protect

protect prophanenesse with? Play not the Harlots part to overlay the Infant. A smothered Faith will not save you. *Abrahams Faith was a working Faith*, so was *Rahabs*, so must yours be, if you would that it should bring you unto Heaven. Where there is no light, I may say there is no *Sunne*: and as *Elisha's* servant said of the *Shunammite's* sonne, when he saw that there was neither speech nor sense: *The child is not yet awaked*. So where workes are not, you must give me leave to tell you your Faith is ghostlesse.

1 Kings. 5. 16.

2 Kings. 4. 31.

Wherefore, *up and be Going*. The divine Goodnesse as here you see dischargeth the finnes, not of sleepers; but of workers and Goers; *The grace of God that bringeth salvation hath appeared* (saith S. Paul, *Tit* 2. 11.) And whither doth it send us? *To the doing of ungodlinesse and worldly lusts, to a sober, righteous and godly living*. If then thou wouldest enter into life, *keepe Gods Commandments*.

Vse 2.

Mar. 19. 17.

*Quest.* But doth not this favour of Popery, so earnestly to presse good workes?

*Resp.* If it be Popery, we must crave leave to teach it. The times through our long peace and plenty (so much abused) waxe so prophane and irreligious, as that it may be thought good discretion to preach rather for workers than Faith, but I must further tell you, the *Papists* and wee (on both sides) agree, that to doe good workes is necessary for every man who expects to bee Justified and saved by Christ. The difference consists in this; they say good workes are necessary to Iustification as being Causes of it, wee say they are necessary to Iustification as being Effects thereof. To Iustifie thy Person before God they are fruitlesse, but to approve thy Iustification both to thy selfe and others, they are needfull.

*Extra causam justificationis opera satis laudari non possunt, ad causam huius admitti non debent.*

By these thou mayest have some assurance of thy Faith and salvation. And reason a posteriori thus, *I have workes, therefore I have Faith: I have Faith, therefore*

Aug. in Ps. 94.

I have Christ. I have Christ, therefore I have Heaven. *Tam certus esse debes (saith S. Austin) de requie, de felicitate, si mandata ejus custodieris, quam certus es de perditione, si ea contempseris;* By thy keeping of Gods Commandements thou mayest be as sure of happinesse and salvation, as through thy despising and contemning of them thou mayest be sure of perdition.

*Aliud est fiduciam ponere in operibus, aliud est fiduciam oriri ex operibus.* It is one thing to put ones Confidence in works, and another thing to have a Confidence from ones workes. Though we put not the confidence of our salvation in our workes, as the Papiſts doe; yet we hold that a confidence of our salvation may arise unto us from our workes, because our workes do testifie our Faith whether it be lively or no.

*Object.* But workes may be hypocriticall and imperfect.

*Resp.* True, but being sincere they may assure us of salvation: *Moses* putting his hand into his bosome tooke it out leprose; putting it in again into his bosome he tooke it out cleane. The hand is the instrument of working, and the workes of men are sometimes leprous and unsound, sometimes healthy and good. Whence is this? but from the bosome or heart of man. If they proceed from an honest and good heart, and done by Gods direction; then they are good, the fruits of Faith, and will yeeld thee comfort. If they come from a Corrupt heart, and be done for base and mercenary ends, then they are leprous and abominable. Thus see thou make thy calling and election sure unto thy selfe by good workes, for that end they are necessary.

Secondly, they are necessary in respect of others, that they may see and glorify God. By the finger without we know how the Clock goes within, so by our outward obedience, how Faith stirres. When the Sunne shines upon the Dyall, it reflects a shadow; whereby the

the passenger perceiveth how the day passeth: So doth Faith reflect the shadow of a good and Christian conversation, whereby others may perceive, how the day of grace goes with us. And in these respects wee are called on, to call on you to shew forth good works, Tit. 3. 8.

By this that hath beene said; it may appeare, how easily S. Paul and S. James may be reconciled. S. Paul calls for Faith without workes, S. James calls for workes, averring that Faith is no Faith without them, understand both rightly and there is no contradiction. These two Apostles did handle two divers Questions. S. Paul spends his pains, in proving *Quod fides iustificat*, That Faith doth iustifie. S. James in shewing, *Qualis fides iustificat*, what kind of Faith doth iustifie. The one speakes of a justice of justification, the other of a justice of testification. Faith doth iustifie (saith S. Paul) he meanes before God, and that it doth it apprehensivè: Workes do iustifie (saith S. James) he meanes before men, and that they do ostensivè. Thus of what is enjoyned on this penitent. The next and last thing to speake of, is the way prescribed or set forth.

Piscator.

## In Peace.]

Text.

Peace is twofold. First, there is *Pax apparens*, a bad and appearing Peace; Secondly, *Pax vera*, a true and sincere Peace.

Bad Peace is threefold. First, *Pax inquinata*, a defiled and polluted Peace, as is that we find mentioned, Ps. 2. 1, 2. & 9. 21. & 83. 4, 5, 6. so Ephraim against Manasses, Manasses against Ephraim; and both against Judah: Herod against Pilat, Pilat against Herod; and both against Christ. *Est Demonum legio concors*, there is such a peace as this amongst the Divells, seven could agree well together in Marye's heart, yea a Legion we read of were in another. If a house be divided against it selfe it cannot stand.

Mark. 5. 9.

Secondly,

2 Sam. 3. 27.  
& 13. 28.  
Mat. 26. 49.

Gen. 3. 6.  
& 13. 9.

Secondly, *Pax simulata*, a dissembled and counterfitted Peace, when a man pretends Peace, but intends mischief. So *Joab* spake peaceably to *Abner* when he stab'd him: *Absolom* invited *Amnon* to a Feast when he intended to murder him. *Judas* kissed *Christ* when he went about to betray him.

Thirdly, *Pax inordinata*, an inordinate Peace, which is, when the greater and better obeyes the lesse and inferiour. So *Adam* obeyed *Eve*; *Abraham* yeelded unto *Lot*, &c.

None of these kindes of Peace are here meant: That Peace which our Saviour speakes of is, true and sincere Peace, which *S. Bernard* thus tripleth.

First, *Externall*, which some call *Pax temporis*, this is that Peace we have with men for the time we live in this world, *Rom. 12. 18.* and this is first in the Church, when it hath rest from *Heresies*, *Schisme*, *Tyranny* and *Persecution*, *Acts 2. 31.* *Psalm 122. 6.*

Secondly, In the *Common-wealth*, as when we are free from civill warres within; and forreigne enemies without, *Ier. 29. 7.*

Thirdly, In the *Family*, or speciall places where we live, of which Peace *S. Peter*, *1 Pet. 3. 12.* and our Saviour, *Mark. 9. 50.*

Secondly, *Internall*, which is *Pax pectoris*, the Peace of conscience, proceeding from the assurance we have of Gods favour through *Christ*. In this *S. Paul* placeth the *Kingdome of Heaven*, and calls it Peace which passeth all understanding, *Phil. 4. 7.*

Thirdly, *Eternall*, *Pax numinis*, which is that perfect rest and happinesse, which the Saints shall enjoy in Heaven with God hereafter, *Isay. 57. 2.*

The Peace that our Saviour here speakes of to this woman is, that *Internall* or *Pectorall* peace, that stable and comfortable tranquility of conscience, not accusing, but excusing, and freeing from the terrors of Hell and death

Rom 14. 17.  
Phil. 4. 7.



death; opposed to feare, griefe or any kind of perturbation, which might breake the sweet consent, and harmony of mind.

Our Observation is, *Peace of conscience is the fruit of justification by Faith.*

*Col. 1. 20. Ephes. 2. 21. Rom. 5. 1.* These Texts of Scripture make strongly for the truth delivered.

Nor can it otherwise be; For upon our apprehension of Christ by Faith; followes his satisfaction for us; upon satisfaction we have remission; upon remission, reconciliation; upon reconciliation, Peace will certainly follow.

Alas for Sinners! the misery of such as are not reconciled unto God, *there is no peace to the wicked saith my God, Isay. 57. 21.*

The sentence would not be so grievous, were it not so generall. If at any time; in any place; any wicked man, might have any kind of peace (that good is) there were some comfort. But the Proposition is an universal Negative: There is no Peace, in no place, at no time, to no wicked man, to be had.

No Peace, none with God, none with Angels, none with Men, none with the Creatures. They are like unto Ishmaell, whose hand was against every man, and every mans hand against him: they may well feare with Cain, every one that findeth mee will slay mee. All creatures being Gods executioners, and ready prest to do his will.

In no place Peace; what Salomon speakes of an ill wife, may aptly be applyed to an ill conscience, It is a continuall dropping: wheresoever a man goes his conscience accompanies him, and that yells against him, in domo, in foro, in mensa, in lecto: In all places where he comes. So that as those Lepers spake one unto another; If we enter into the citie the famine is in the citie, and we shall die there, if we sit still we shall die here, &c. Sinners may so say unto themselves, If

Doct.

Vse

Pro. 19. 13.

2 King. 7. 4.

Fugit ab agro ad civitatem, & publico ad domum, a domo in cubiculum & ecce hostem suum invenit, quo cœfugerat seipsum quò fugiurus est, Aug. in Ps.

we

45.

we goe to Gods House there is no Peace: His word threatens us. If wee stay at home, there is no Peace, our Consciences condemne us, what shall we doe?

At no Time Peace. They are like the surging and raging waves of the Sea still casting up mire and dirt: Or like Euripus which ever boyleth and is in continuall agitation, *Iob* 15. 20, 21. and 27. 20, 21. There Conscience is like an aking tooth; he that hath it eates in paine, drinks in paine, sleeps in paine. So is it with a sinner, he is pained with Conscience continually.

Rom. 2.

Nor can any wicked man have Peace: Be he never so great or mighty; let his coat be made of what cloth it will, *God is no respecter of Persons*; Hee bids defiance to all such as sinne against him of *malitious wickednesse*.

Doe you aske your watchmen (then) as *Ishoram* asked *Iehu*, *Is it peace Iehu, is it peace?* We must answer, *what peace when as the witch-crafts and Adulteries of thy mother Iesabell are yet so many?* Art thou a wicked one, a lewd Liver, a Drunkard, an Adulterer, &c. Come behind, what hast thou to do with Peace.

*Ob.* But who sees not that Sinners have Peace. Read *Iob* 21. 9. And there we shall find that there is a Peace in the Tents of wicked ones; they live at ease, have what their hearts can wish, their consciences are quiet, and they die like lambs?

*Resp.* This Peace in them, is not, *Pax conscientia*, but *stupor conscientia*, you may call it rather *stupidity* than Peace: The habit of sin hath taken away the sense of sinne, so that they are become *past feeling*; their consciences being *seared with a hot iron*, *1 Tim.* 4. 2. Seared may the Conscience be, but not *safe; quiet, but nor good*.

*Iob* compares this Peace unto a *dream* and affirms that

that it is but for a moment. Salomon resembleth it to the crackling of thornes under the Pot. Now (saith S. Ambrose) thornes when they burne, they make a noyse and quickly are consumed; so that there is no effect of their heat: So sinners make a noyse of Peace, but it is soone gone, and they have little comfort by it. It is in their Face, not in the Heart (as Salomon shews, Prov. 14. 13.) In laughter many times the Heart is sad, in the midst of their mirth, their thoughts are troubled as were Belsazzers, the joynts of their loynes are loosed, and their knees smite one against another.

This that former resemblance of *Thornes under the Pot* intimates. The flame lifts up it selfe in an exulting braving way, yet it is kept downe and suppressed by the *Pot* over it: So this *Peace of Sinners* is under many troubles: That seething *Pot* spoken of, *Ier. 1. 13.* checks and subdues it: Still there is a *Thorne* at the breast of this *Nightingale*; and as the Prophet speakes, *In pace amaritudo mea amarissima, Isay. 38. 17.* In peace I had great bitterness, thus may they say: Sure I am they have just cause; for their peace is like the *Sea*, called, *Mare mortuum*, which (they say) is smooth on the top, but deadly at the bottome.

*Quest.* But how doth this *Seeming* or false *Peace* of sinners differ from that *Peace* which ariseth from Assurance of Gods Favour, through Faith in Christ?

*Resp.* By what hath bin already said, this may bee in part discerned, but to answer you more fully.

First, the *Conscience* of a sinner is quiet, for that it hath no sight nor sense of sinne. He is like that presumptuous Carrier, who travelling in the night and being told of many dangerous pits in the way which might endanger both his Horse and Himselfe, desperately an-

Job 38. 17.

Eccles. 7. 6.

*Spina dum ar-*  
*dent sonant, et*  
*cito exurantur,*  
*ut nullus caloris*  
*fit effectus, Amb*  
*de hortat. ad*  
*virginitatem.*

Dan. 5. 5, 6.

swered, *Oculos comprimo & omnia ubiq; plana sunt* : I shut mine Eyes and all things are to me alike plain. They are secure through the darknesse and senselesnes of their consciences. But a *good Conscience* washeth in the blood of Christ is quiet, because it so feeleth sin, as that it believeth all is forgiven, and that the whole debt (whereof it is very sensible) is discharged through Christs blood.

Secondly, *A benumbed Conscience*, though it be quiet yet it *comforteth not*. There may be indeed, a *naturall liveliness*, and a joy taken in things pleasing to nature, but *spirituall Comfort* in the Conscience there is none at all. Now the true *pacified conscience* hath great joy and refreshing in it; it cheareth up the Soule of a man, as one that is cheared at a Feast; in which respect it is said *to bee a continuall Feast*.

Thirdly, *A dead or benumbed Conscience* feareth not sin, nor Gods wrath for sin : But a *Good Conscience* is very fearefull of giving God the least offence : As it was said of *Hezekiah*, that *he feared God greatly* ; So is it with the Godly. And thus you see however there be some agreement and likeness betwene the *true peace* of a *good Conscience* and the *false peace* of a *bad one* in regard both are quiet, and free from trouble, yet in other respects there is a wide difference betwixt them; and therefore be not deceived with appearance. You know the *Sea* doth not alwayes rage and roare : No *Conscience* makes so rough weather as at no time to admit a calme. And when a Sinner shall tell you all is well and quiet at home : If you give him the hearing let that be all. Many a dying man you may heare to say that he feels no pain : And yet you like him never the better for it. After the draught of Milk that *Sisera* took, he was not sensible of *Iaels hammer*.

*Vse 2.*

Next, this sets forth unto us the excellent estate of

a *Believer* to whom true *Peace* belongs as their inheritance, they being the *Sonnes of Peace*, *Luk. 10. 6.* There is much *peace* (saith *David*) to them that love thy *Law*, *Psal. 119. 164.* To the *Sinner* there was none; there is much *Peace* to these; having *Peace* with *God*, we have *Peace* with his *Angels*, *Ps. 34. 7. Heb. 1. 14.* *Peace* with men, *Luk. 2. 14. Isay. 11. 6, 7.* *Peace* with *Gods ordinances*, *Isay. 11. 4 & 57. 19.* *Peace* with our selves, *Colof. 3. 15.* *Peace* with the creatures, *Hof. 2. 18* *Peace* with our *Crosses*, *Rom. 8. 28.* Thus we have much *Peace*.

*Ob.* But do we not see it evidently that none have lesse *Peace* then these? who are more inwardly afflicted, outwardly molested, *2 Cor. 11. 23--30.*

*Resp.* The *Church of God* is *Militant* here in this world and so no perfect *Peace* may be here expected. In the world (saith *Christ*) you shall have *Affliction*, but in me *peace*. Though we have much *Peace* (as I said) yet not full and perfect *Peace*; for there can be no *Peace* with the *Powers and Principalities* of the world, *Ephes. 6. 12.* Nor with the *Lusts* of the world, *1 Pet. 2.* Nor with the men of this world, *Iohn 15. 8.* But this warre is our *Peace*, as *Tertullian* speakes.

2. *God* doth not ever *speake peace* to his own; but that comes to passe through their owne folly, *Psal. 85. 8.* *David* knew this by his owne deare bought experience: But if they be carefull to abstaine from sin; they cannot be without inward *Peace* in all their outward troubles, *Act. 5. 41.* They are like a *Rocke* in the *Sea*, than which nothing is more quiet because it is not stirred, and yet nothing more unquiet, because it is ever assaulted.

3. This *Peace* is but begun in this world and as yet imperfect (as all other *Graces* be) The mind and will is subdued unto *Gods* mind and will but in part. And the flesh is subdued but in part to the Spirit;

T 2

whence

*Pax hereditas  
Christi avorum  
Aug de temp.  
Sey. 200*

*Pax nostra bel-  
lum contra Sa-  
tanam.*



Vse 3.

whence ariseth a combate within them, but a *good Conscience* they have which is therefore peaceable, because it outstandeth corruption, and in some measure subdues it.

In the last place let us all be stirred up to seeke after this blessing of *Peace*, by those wayes and means which you have bin acquainted withall in this *Parable* from this *Penitents* practice; which the better to provoke you unto *J* might spend time (and that not unprofitably) in discovering unto you the excellency of this *Grace*.

First, In that it was the first *Congratulation* wherewith the holy *Angels* saluted the Church at the birth of Christ. Nor is there any thing, which Christ the *Head of men and Angels* did more carefully bequeath to his Church than *Peace*: It was that blessed *Grace* which Christ did leave as a token of his Love to his Church a little before his death, nor is there any duty that Gods Servants do call on us more to seek after than *Peace*.

Secondly, from the great account that hath bin and is made of it, both by God and Man. God takes it into his own *holy Title*, as *Hebr. 12. 20* *Isay. 9. 6*. Were it not an *Orient Pearle*, or a *Diamond* of unspeakable worth he would not have it in his Crown: Yea the very blood of his Sonne he gave to purchase it: Now how precious that blood was Saint *Peter* shews, *1 Per. 1. 19*. In which respect it is called, the *Peace of God*, *Phil. 4. 7. Colos. 3. 15. 2 Thes. 3. 16*.

And as God doth thus highly prize it so do all the Godly: (who have in them the spirit of discerning :) How bitterly have they bewayled the want of it? What sighes and groanes have they sent up to Heaven for obtaining it? *Psal. 51. 8*. And having procured it, they would not willingly take ten thousand worlds for it.

Yea

Luk. 2. 14.

Joh. 14. 27.

Psal. 34. 12.

1 Thes. 3. 14.

Rom 14. 19.

Yea the wicked themselves set a high price on it, when their consciences are awakened: How have they wished any other pain or torture so they might have peace, what would *Caine* have given for it, think you? What would *Indas*? What *Belshazzar*? When horrors, terrors, horrors have sealed on them, then Peace hath bin in request with them.

Thirdly, from the unspeakable *Benefits* that true Peace brings along with it: What is it that can make a man happy, but attends on Peace? It comprehends in the very name of it all *Happiness*, both of *Estate* and *Disposition*. That Mountaine wheron Christ ascended though it abounded with *Palmes*, *Pines*, and *Mirtles*, yet it carried onely the name of *Olives* (an ancient Emblem of Peace). So though many mercies belong unto a Christian, yet all are comprized under this one little word which is speld with a few letters, *Peace*; whence it was that the *Hebrewes* wished nothing but Peace unto their friends, understanding therby all prosperous successe, *Mat. 10. 13. Luk. 10. 5. John 20. 21, 26. Luke 24. 36.* This fits the heart with *Patience*, *joy*, *Comfort* in believing: It preserves the Soule, as in a strong Garrison, so that a man is as quiet there, as *Elisha* in *Dorhan*, and guards the principall forts from being surprized, as the city of *Damascus* was guarded by the King, *2 Cor. 11. 32.* It passeth all understanding, surpasseth all commending. Therefore as *S. Austin* speaking of the excellency of this grace, and not being able to set forth the happiness therof saith (so must I crave leave to speak) *Differamus omnes laudes pacis, ad illam patriam pacis, ibi enim plenius laudabimus, ubi plenius habebimus.* Let us deferre all the praises of Peace untill we come into the proper Country of Peace; For there we shall praise it more fully, where we shall possess it more fully.

I have a word or two of advice for you before I

Gen. 4. 13.

Phil. 4. 7.  
Colos. 3.

Aug. in Ps. 48

Heb. 12. 13, 14  
*Duc sunt amice, iustitia & pax, tu forte unam vis & alteram non facies. Nemo enim est qui non velit pacem, sed non omnes volunt operari iustitiam. Interroga omnes domines vis pacem? uno ore respondebit tibi genus humanum: opto, cupio, amo, volo. Ama iustitiam quia duae amicae sunt iustitia & pax, ipse se osculatur, si amicam pacem non amaveris non te amabit ipsa pax, nec veniet ad te, Aug. in Psal*  
 84.

end : If in case it be your happinesse to be set into the way of Peace, have a care to keepe that way and see that you make straight paths for your Feet. Let Righteousnesse be your guide. These are two friends that will not part (as St. Austin shews excellently) But if Righteousnesse take one way, Peace will take another. Let S. Pauls dayly exercise be yours; *Study in all things to keepe a good Conscience voyd of offence both towards God and towards man.* I say in all things: For it is with Conscience as with the Ice, breake it in one place, and it will soone breake in many. Some deale vvith their Consciences, as they deale with a new sute which at first wearing they are afraid of soiling, they looke where they sit; they looke where they leane, &c. But when the glosse begins to fade and it begins to be a little old, they have little care vvhere they bestow it: There are who are like some new married husband; for a while his Love may not be out of his sight, in nothing crossed; the wind may not blow on her, the Sunne must be shaded from her beauty, &c. But within a while this fond dotard grows weary of his choice: And if he be so kind, as to give good words and kind looks abroad, yet he can (for a need) chide his wife at home: Have you not known some upon the suddain turne zealous Professours who have strained at a Gnat, and shortly after swallowed a Camel? At the first scrupeld an honest innocent Ceremony, and yet soone after made no bones of Drunkennesse, Adultery, and the like? If you never knew any such, I pray God you never may.

*Ob.* But true Peace is everlasting Peace, of that there shall be no end, Isa. 9. 7.

*Resp.* Though true Peace cannot be lost, yet the Counterfeit of Peace may; that cannot abide.

2. Though the Peace of Iustification cannot be lost, yet the peace of Sanctification may be lost (which is the peace of Conscience and within your selves) and that either

either by some grosse sinne of *Commission* or *Omission*,  
or by some strong fit of *Tempration*: Whilst the *Ten-*  
*nant* payes his *Rent* all is well, but if that be long  
neglected then stresse is taken, the ground driven; so  
is it here: And in such a case there is no other way  
but speedily to make our Peace with our *Land-lord*.

*Repentance* will do it. Thus you have had the

*way of Peace* chalked out unto you, with di-

rection how to keepe the way. *Now the*

*God of Peace* give you peace all-

*wayes and by all meanes. The*

*Lord bee with you*

*all, Amen.*

\* \* \*

2 Thel. 3, 16.



*FINIS.*



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AN  
**ALPHABETICALL**  
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*Perlegi tractatum hunc, cui titulus (The Penitent CITIZEN) in quo nihil reperio, quominus cum summa utilitate imprimatur.*  
THO. WYKES.  
April 4. 1640.

FINIS.

